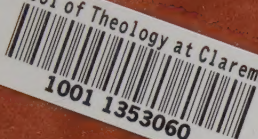


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OF ITS EVANGELIZATION.

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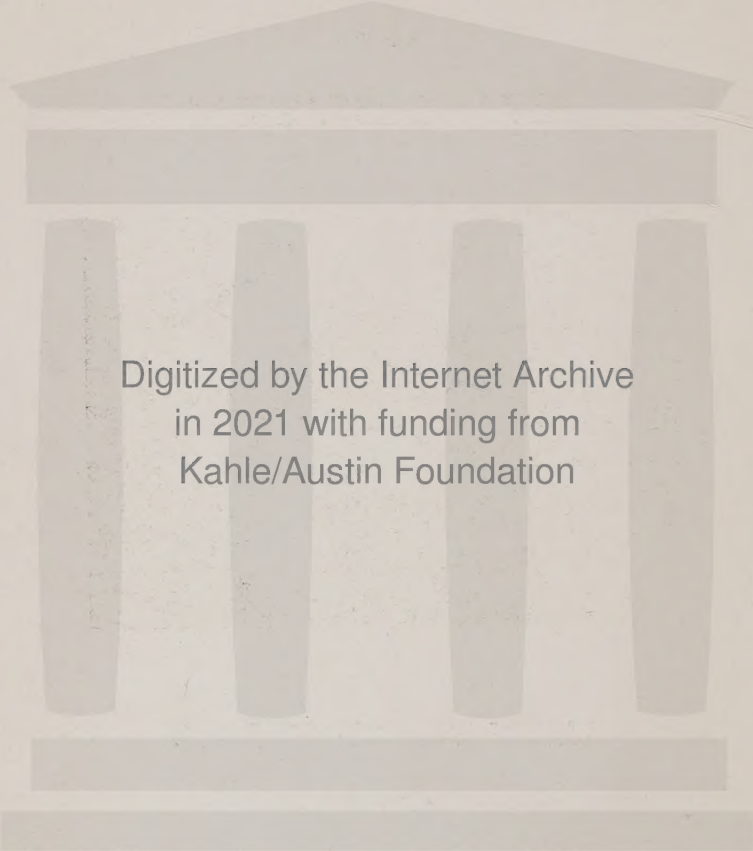


JAPAN MISSION COUNCIL

OF THE

Methodist Episcopal Church

1928-1929



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JAPAN MISSION COUNCIL

OF THE

Methodist Episcopal Church

1928-1929

ESTHER L. MARTIN, Editor

T. T. BRUMBAUGH, Associate Editor

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

DEDICATION

To the friends at home who make the work of the missionaries in Japan possible, and without whose financial support, understanding sympathy and prayers, we could not "carry on" here, this little book is dedicated. It is the first venture of the sort that the Japan Mission Council has made for many years. If the story of our work interests you enough to make you read the book through, our labor in preparing this book is rewarded.

E. L. M.

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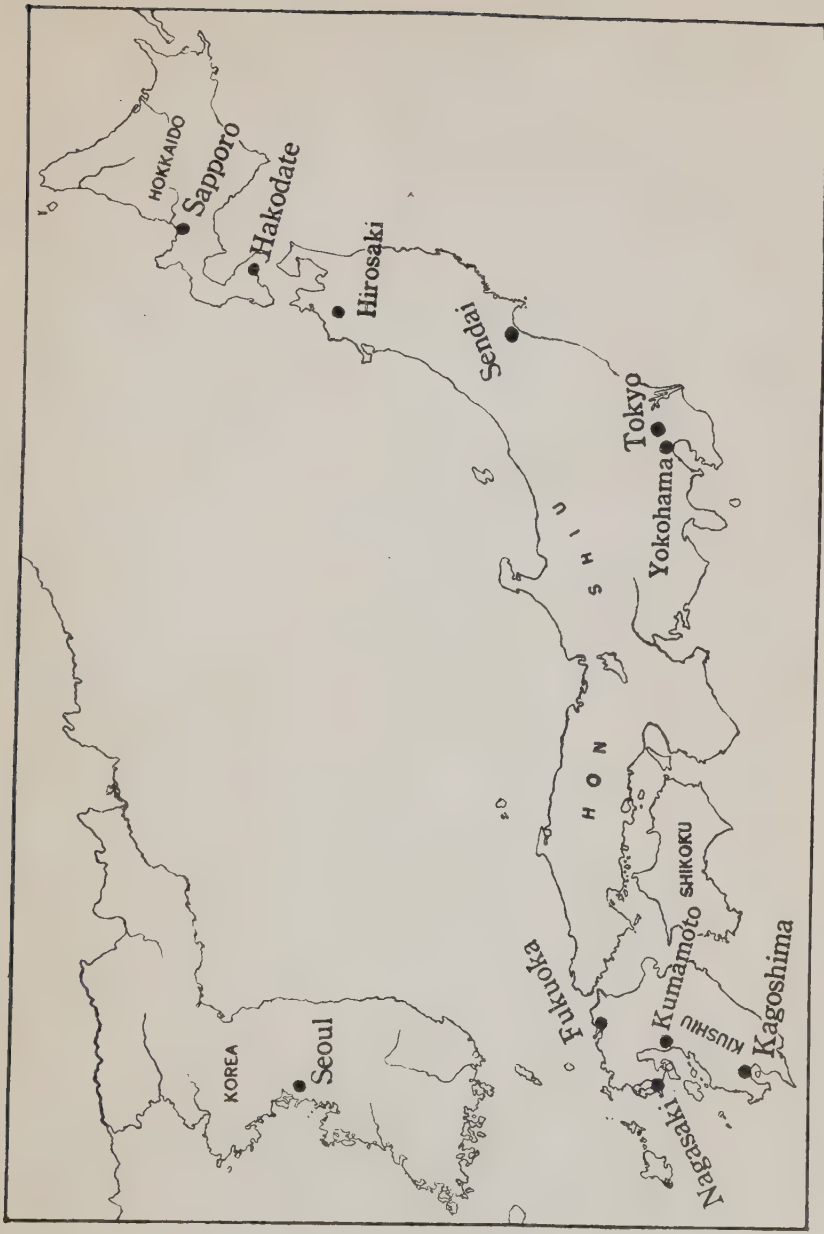
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NOTE.—Readers are asked to bear in mind that this little book reviews only the work of the Board of Foreign Missions of the Methodist Episcopal Church and their missionary representatives in Japan. The Woman's Foreign Missionary Society is an entirely separate organization, and they too have a publicity organ similar to this. For convenience we give the names and addresses of W.F.M.S. workers now in Japan at the close of this book, for we constitute a single agency for the evangelization of this mighty Empire.





Bishop and Mrs
Herbert Welch



Bishop and Mrs.
James C. Baker

OUR BISHOPS

THE WHOLE FIELD

By JAMES CHAMBERLAIN BAKER

This booklet is full of human interest information direct from the life and work of our Methodist missionaries in Japan. It will stir the imagination and enlarge the life of everyone who reads it. The Christian enterprise in Japan is vital, genuine, sane, dynamic.

Our missionaries are a competent, wholesome, consecrated group. They are college men and women. Most of them have taken graduate degrees. They hail from such schools as Columbia, Syracuse, Boston University, Mt. Holyoke, Ohio Wesleyan, De Pauw, University of Colorado, University of Kansas,—to name only a few. They are a well-trained body of workers, and would stand high in effectiveness anywhere in the world.

The field of work is at the very heart of the Far East—geographically and spiritually. Japan is the most adult of all the Eastern nations. The record of her development in the last seventy years reads like a romance rather than sober history. Sober history it is nevertheless! And this mighty "little" nation is affecting powerfully every people in the Far East. Japan is the strategic center in this part of the world. Her influence is penetrating deeply even into the Life of the nations that are hostile to her.

Japan's material and economic growth has been remarkable and points the way for surrounding nations. In education her program has been such that she stands today with probably the least illiteracy of any nation of the world. Over 99% of her children are actually in attendance in the Primary schools. The higher schools, technical and professional institutions, and universities are thronged with students.

In government Japan is becoming more and more democratic. The power of the people is steadily increasing through the extension of suffrage, and public opinion is being molded and is finding voice through the press and in many other ways. Furthermore, Japan is markedly sensitive to the public opinion of the world. She wishes to stand high in the moral judgment of the nations. She has a decent respect for the opinion of mankind.

The excessive human cost of Japan's industrial development is apparent; the rigidity and narrow nationalistic purpose of her education is properly subject to criticism; the democratic processes at work are often more on the surface than at the heart of affairs. Nevertheless the situation seems full of hope because the Japanese themselves are increasingly aware of the dangers to the national life indicated above and are seeking by self-criticism and reorganization to overcome them.

This booklet records some of the influences at work in the Japanese Empire to strengthen its moral and spiritual life—and so to affect not only Japan but through her the peoples of the Far East.

My sober and considered judgment is that nowhere in all the world is there a more important and far-reaching work than the Christian enterprise in Japan.

First Impressions

In this word of introduction I desire to record some of the impressions made on me during my first ten months in Japan.

I. *Christianity is a leaven powerfully at work.*

Though the number of publicly professed Christians is small, the influence of Christianity is very great. When one studies the activities of the various Christian churches, the solid character and ability of the Japanese leadership, the vitality of the Christian program, it becomes perfectly clear that Christianity is firmly rooted in the life of Japan.

Further evidence of this fact is the recognition of Christianity by the Government as one of the three religions of Japan. When the Minister of Home Affairs in 1914 called a conference to discuss the place of religion in strengthening the moral stamina and purpose of the present generation the Christians were given equal place with the Shintoists and the Buddhists. In the Religions Bill now under discussion Christianity is definitely recognized as one of the religions of Japan.

I have been greatly surprised at the widespread observance of Christmas in the larger cities of Japan. Though for many it may be merely another holiday, its deeper significances are reaching far and wide. During the Christmas period of 1928 the gospel story of the first Christmas was broadcasted over the radio (government owned and controlled), and Christian ministers were invited to give radio addresses on the meaning of Christmas.

For two weeks of the 1928 Christmas season one of the leading actors of Japan produced in the Imperial Theater, Tokyo, before crowded houses, "Christus"—a play written by a Japanese playwright. The gospel story of Jesus is followed very closely in this play. The points of difference from the gospel are not greatly significant. And the climax of the play carries through the crucifixion to the portrayal of the risen, living Jesus. The acting was reverent and effective. To me the response of the audience, largely non-Christian, was as interesting as the play. At times it thrilled me through and through. The appreciation of the heroic in the life of Jesus was especially apparent. The genuineness of this appeal was shown in the repeated outbursts of spontaneous applause. The evening in which I witnessed "Christus" is one of the high points of my experience. I came away saying that, even in this unconventional way, Christ is being powerfully preached to the Japanese people.

Another evidence of the place Christianity has won is the recognition it receives from non-Christian Japanese leaders who acknowledge not only its influence upon Japanese life but the power it has had in their own personal lives and the difference it has made in their thinking and conduct. These words of Prince Tokugawa, chairman of the House of Peers, are typical: "The prevailing popular conception of mankind and humanity, and of liberty, equality, and fraternity, may be traced to Christianity."

The Japan Advertiser on May 15, 1929, had an *editorial* "Has Christianity Failed in Japan?" Noting the comparatively small number of Christians the writer asserts: "The truth is that the question is essentially moral and only

incidentally numerical.** The influence of Christian teaching in Japan cannot be measured but no one can live in the country without becoming conscious of it. It is doing more than anything else to raise the status of women from an Oriental to a modern level. It has put new life in the religious consciousness of the nation, and has taught the Japanese people the dignity of service for the weak. Innumerable Japanese who never embraced the Christian faith have absorbed its influence. The late Marquis Okuma declared that Christianity was the substance of his own life. The Japanese Christians are the salt of the nation. Talk of 'rice Christians' was, like some other myths, imported from China; the native Christian in Japan is usually a morally stronger and better man than his neighbor.** The Japanese have quickly learnt the lessons of the West's material power; it is all the more necessary that they should be acquainted with the moral sources from which everything worth having in Western civilization springs.

"Their (the missionaries) great feat has not been the conversion of a certain number of Japanese but the foundation of a vigorous native church.** It is the test of Christianity that it can adapt itself to all civilizations and improve all, and the future lies with the native church in Japan. That church is the child of the West's half-century of missionary effort—and who measures a child's worth by his size?"

II. *The work of the Methodist Church is soundly constructive and is effectively adapted to present day needs.*

1. First let us look at our schools. For women we have Kwassui Woman's College at Nagasaki and Fukuoka Jo Gakko in the southern island of Kyushu; Hirosaki Jo Gakko at the extreme north of the main island; Iai Jo Gakko at Hakodate in the northern island of Hokkaido; and Aoyama Jo Gakko at the center in Tokyo. To this we add our share in the Tokyo Woman's Christian College (Union).

For men we have the To-O-Gijuku in the north at Hirosaki; Chinzei Gakuin in the south at Nagasaki; and Aoyama Gakuin at Tokyo, with its various departments, including the theological school, enrolling more than 3000 students.

I have visited all of these schools and with quickened pulse have learned of their past accomplishments and of their present opportunities. We do not have too many schools. They are well-distributed in good centers of influence (see Map). They are making a great contribution to the youth of Japan.

One cannot refer even in this brief fashion to our educational work and leave out the kindergarten work of the Woman's Foreign Missionary Society. The Japanese are profoundly interested in their children. Again and again the kindergartens have opened the doors of the Japanese home to the gospel of Christ.

2. We have in these pages also some record of our Evangelistic work. The senior of these workers is Gideon F. Draper, who, with Mrs. Draper, celebrates next year 50 years of service in Japan—and also a 50th wedding anniversary. The Drapers have been great missionaries, rich in character and ability, recognized by the church and decorated by the Emperor.

The Japan Methodist Church leaders are begging for a few additional

missionaries to help in evangelizing Hokkaido, Korea, Manchuria, the southern islands, and the city of Tokyo and environs.

The day of the missionary, in his newly defined relationship, is not over in Japan. I confess I expected to find him "a vanishing race" in Japan. Instead I have been implored by the Japanese Methodist leaders to find at least two new men at once—and more if possible—for fields that are truly ripe unto the harvest. Would that I could answer their appeal! The return on the investment would be immense. Some reader of these words may see the opportunity and make the investment.

3. Social evangelism is coming into its own in the Japan Methodist Church. Kagawa has stirred all Japan. A Canadian missionary named Price has been a seer and a practical statesman. The Woman's Foreign Missionary Society is definitely taking a share in this work now, contributing a worker as well as money.

The National Christian Council has adopted a social creed—and Japanese Christianity will, please God, have an ever broadening ministry to rural, industrial and city life.

III. *An almost untouched field in Japan is the government student group.* Japan is going to school. In the city of Tokyo there are 100,000 men students of college and university rank. There are also in Tokyo 200,000 boys in the Middle Schools.

If it is true that "as go the students of a nation so goes the nation," then how important it is that Christianity reach these vast throngs of government students. Yet Dr. John R. Mott, in May 1928, said that throughout the Far East the work among students is not as strong and aggressive proportionately as it was 20 years ago.

And this at a time when "the appeal of Christianity to the educated classes, especially to the rising generation, is far ahead of its rivals. In a recent investigation conducted by one of the leading newspapers in Japan into the belief of secondary school students in Osaka, it was found that, while 85% of the students come from Buddhist homes, less than half of these expressed a desire to believe in Buddhism, but those desiring to believe in Christianity were nearly five times in excess of the number coming from Christian homes. Three times as many students were reading Christian books as compared with those reading Buddhist publications." ("Japan and Christ," Church Publishing Company.)

Christianity has a great message and power for the government students of Japan and the cultivation of this field will produce far-reaching results.

We have made a beginning in the Wesley Foundation at the Hokkaido Imperial University at Sapporo—a report of which is given in this booklet.

The Japan Methodists have a church at the very heart of the Tokyo student district. At the last conference session Rev. S. Kawashiri was appointed pastor—one of the best trained of Japanese pastors with six years of experience in student work at Sapporo. Thoroughly awake to this great student opportunity in Tokyo Mr. Kawashiri, supported by the leaders of the Japan Methodist Church, is asking for a missionary associate from our church in America who will help to work out a Wesley Foundation program.

I dream of connecting the students of the Wesley Foundations at the State Universities of America with this work for government students in Japan. They could easily finance this work as their world service gift. To do so would widen their horizon and enlarge their thinking. As a token of international brotherhood it would be of immense value.

In working out plans for reaching students there is need of cooperation with other churches and agencies. Already a Joint Committee has been set up in Tokyo and the process of preliminary survey and analysis of the task is under way. The first meeting of this committee was held at the Y.M.C.A. in Tokyo during Dr. Mott's recent visit.

IV. *Religious education has developed slowly in Japan.* One of our most urgent tasks is to enlarge our program in this field, and the Japan Methodist Church has asked the loan from America of Dr. Wade C. Barclay for some months of 1929-30 for this purpose.

Especially must we develop the work for the teen age group and just beyond. The Young People's Organization of the Japan Methodist Church is at this task now. Some literature has already been published and Dean Abe of Aoyama Gakuin is the secretary in charge. Programs of recreation, activity, and worship are tremendously needed, but most of all is needed the understanding heart and mind of pastors and teachers.

V. *The inter-relation of our missionaries and the Japan Methodist Church is increasingly effective.* There is fine mutual understanding and comradeship. Nothing has satisfied me more deeply than the unity of purpose everywhere evident.

The present day missionaries have a different relationship from that of their predecessors. The executive direction and responsibility for school and church work is more and more in the hands of the Japanese. This utilizes the powers of the missionaries in a different and a vastly more effective way. They have increasing satisfaction in their new status and opportunity. And, as I have pointed out earlier, the Japanese rejoice in their cooperation and are eager for additional recruits to the missionary ranks. Bishop Uzaki, of the Japan Methodist Church, has recently said: "In time, of course, missionaries will not be needed, but that time is not yet; it is still premature to make such a change. We are still eagerly desirous that our foreign brothers will continue with us in the gospel work in Japan, and assist the indigenous church to become strong and independent. Especially if the missionary puts evangelistic work in the forefront shall we be able to co-operate without fear of difficulty or disagreement."

Our women's work is not as fully integrated with the Japan Methodist Church as is the men's, but it is moving rapidly in that direction.

VI. Because this booklet has to do with the missionary work of the Methodist Episcopal Church I have said nothing about the splendid service of the other denominations in Japan. I would, however, pay my tribute to them. I doubt whether any nation in the world has a finer body of missionaries than Japan.

The Japan Methodist Church

In closing I wish to say a word about the Japan Methodist Church, which is celebrating this year 20 years of independent history. It is the Union of the old Canadian Methodist, Methodist Episcopal South and Methodist Episcopal Churches, and the missions of the mother churches have continued to cooperate with it during these significant years of its independent life.

The Japan Methodist Church is Episcopal in government, the bishop being elected for a period of four years. It is perhaps the most highly centralized church in the country. For this reason it has been possible to carry through several nation-wide campaigns with a large degree of success. In the past 10 years it has shown a more rapid growth than any other Christian body.

The present bishop is Bishop K. Uzaki—a man of genuine leadership and creative ability. He has been twice re-elected by his General Conference and has been widely honored outside the bounds of his own denomination. He was at a critical period the Chairman of the National Christian Council of Japan.

Bishop Uzaki is surrounded by a fine group of Associates as secretaries of the various church boards. Only one of these is a full-time salaried worker, the others being either pastors or educators who assume the responsibility for special phases of general church work in addition to their primary task. The one full time secretary, Rev. Akazawa, is responsible for the extension and evangelistic work. In vision, ability, and consecration he is a worthy team-mate of Bishop Uzaki.

I appreciate beyond words the gracious and cordial welcome given me by these leaders of the Japan Methodist Church. Still more do I rejoice in the remarkable comradeship and understanding of these Japanese friends and of our missionaries.

Bishop Herbert Welch

Everywhere I find the evidence of the Christian vision, intellectual acumen and constructive statesmanship of my predecessor, Bishop Herbert Welch. The twelve years he gave to the Far East hold a story which is a part of the imperishable treasure of the Christian Church. And the genuine sympathy and understanding of Bishop and Mrs. Welch have given them a permanent place in the affections of both the Japanese and the missionaries.



Sapporo Methodist Church and Wesley Foundation entertains the Pastors of Hokkaido at Annual District Meeting.



Mr. and Mrs. T. T. Brumbaugh and daughter, of Sapporo.



District pastors and Bible women entertained at the missionary residence.

SAPPORO

SAPPORO AND THE ISLAND OF HOKKAIDO

By T. T. BRUMBAUGH

Sapporo is the capital of the Island Commonwealth of Hokkaido in the very Northern part of Japan. Here is situated one of the five great Imperial Japanese Universities, as well as a large number of secondary schools of so-called Middle-School grade, corresponding roughly to High Schools in America.

The Methodist Episcopal Church has had missionaries working in this island for many years, and in most of the cities and larger towns there is a Methodist Church, now a part of the indigenous Japan Methodist Church with which our Mission cooperates. Only two or three of these churches are now aided by our Mission funds, thanks to the progressive and independent spirit of the Christians of Hokkaido, and to the policies of our missionary predecessors in encouraging self-support.

Mrs. Brumbaugh and I came to Sapporo in August, 1927, and, while it was presumed that we would continue to aid and support the churches still under Mission care, as well as to encourage and stimulate the work in all parts of the island, our interest in students was also well known and we were urged to give a large part of our time and energies to religious work among the young people wherever we could establish contacts.

Both of us having worked with students in the United States, we were not slow in seeing the immense possibilities in a genuine religious program for young people in such an educational center as Sapporo, and not in Sapporo alone; but by operating with this city as a center it was obvious how great a contribution could be made to the social and religious life of the entire island. Accordingly, employing the Sapporo Methodist Church, a small Japanese building called Wesley Hall directly across the street from the Church, and our own home as centers, we began to put into operation a program of social, educational and religious activities calculated to appeal to young life and thus to lead students and other young people into Christian ways of thought and living.

The response has been more than gratifying from every point of view. A word of tribute needs to be given to the service of Christian workers who came before us and prepared the way for such favorable results as have come from our labors to date. Especially significant and praiseworthy were the contributions of Dr. and Mrs. Heckelman in acquiring the building called Wesley Hall and the excellent site on which it stands, as well as in starting English Bible Classes which furnished a foundation of tradition for our work, a most important factor in any project in Japan.

Making our "take-off" from this already established tradition of Friday evening Bible Classes at Wesley Hall, we let this weekly gathering become the center and focal point of our activities for young men. A Student Council was promptly inaugurated with a University man as President and committees

began to function along various lines. There are departments of Evangelism, Education, Literature, Publications, Music, Social Service, Social activities, Christian Unity and Internationalism, Sunday School, and Dormitory interests, beside a squad of secretaries and treasurers. Any young man who attends the Friday evening Bible Classes becomes eligible for membership in our Wesley Seinen-Dan (or Foundation of Youth), as we call it, and may participate in any or all the activities of the organization.

In all this there will be discovered a close resemblance to the program of the Wesley Foundation in educational centers and to the Epworth League and other Young People's societies in America. This is no co-incidence, for we have deliberately chosen to call our organization The Wesley Foundation at Sapporo, Japan, and have drawn heavily upon our experience in both Wesley Foundation and Epworth League circles at home. The Japan Methodist Church has a Young People's organization known as the Kyo-Rei-Kwai, but it is composed of Christians only, associated together for the deepening of their own Christian experience, and is not adapted to engage in an aggressive program of Christian activities for non-Christian youth. In the Wesley Seinen-Dan, although most of the officers and leaders are fine Christian boys of the "Methodist persuasion," yet we have absolutely no religious qualifications for membership, and by far the majority of our members are not baptized Christians. Even so, many of them join heartily in the whole program of the group, including song, prayer and testimony. We aim, through our Committee on Christian unity, to extend the hand of fellowship to all other Christian groups, and a number of our most active leaders are members of other Churches.

Doubtless already many, as they read this report, are questioning "But how about work for girls?" Due to the customs and standards of Japan, young men and young women have no such freedom of social intercourse as one finds in Western lands, and Christian workers are obliged to carry on two separate programs when seeking to approach both boys and girls for Christ. This has its disadvantages, of course, but any other method here would encounter even more serious difficulties. The problem is rendered less acute in college communities by the fact that, except in a very few of the larger and more progressive centers, colleges and universities have not been made accessible to young women. The educational facilities provided for girls throughout Japan extend only through what may be said to correspond to the Junior High School in American school life. Girl students in a given community are therefore quite young, and as they also marry at a younger age than in the West, the problem of social relations among young men and women is not so acute—at least, not yet.

For these reasons our Wesley Seinen-Dan organization, as such, is a young men's group. Yet, although Mrs. Brumbaugh teaches one section of the Bible Class, helps with the social programs and in many other ways in the boys' group, she is not willing that the girls should be uncared for. Accordingly, for girls of approximately the same age as our boys, she has provided a program. Each week on Wednesday afternoon she has an embroidery and sewing class for Middle School girls, with an average of 20 in attendance. These meetings

are concluded with song, prayer, and a little talk by the Bible woman or some other Christian worker. These girls are usually not Christians except as they become such through these agencies. On Saturdays twice a month there is a meeting of older girls in our home, in which either cooking or sewing is taught, concluded by a religious service with the Bible women in charge.

The activities of the Wesley Seinen-Dan are, so far as possible, carried on for the benefit of the entire group of young people coming to the Church, Wesley Hall, and our home. At the Hall there is a Library of about 150 books, both Japanese and English, to which all have access. The Church Choir has been under our direction and this has provided one means of bringing young men and women into wholesome social relationship. Through the pastor and ourselves the young people have a common leadership, and opportunity is frequently taken to associate all the boys and girls in one meeting or social function. In the pastor's Tuesday afternoon English reading class, which is studying Stanley Jones' "Christ at the Round Table," both young men and young women are present, and to my Tennyson Study Group on Thursdays all are invited. In the three Sunday Schools under the Church's direction, the teachers are a mixed group of young people and their fellowship is of the finest character. Various educational programs are provided on Saturday evenings at Wesley Hall and all are welcome. A monthly publication, "Kohitsuji" (The Lamb) is put out by the Bible Class but is distributed to all young people. The Evangelistic Committee of the Seinen-Dan conducts meetings here and there in the vicinity of Sapporo, in which no group lines are drawn. All in all, it will be seen that the program of the Wesley Foundation at Sapporo is a well-developed effort to meet the needs of young people with whom we can establish contact, and none are neglected.

A final word must be said about our relation as missionaries with the Churches of the Hokkaido District outside of Sapporo. Here we have tried to make one hand wash the other by letting our young people's program in Sapporo share in the evangelistic work of the Island at large. Mr. Yoshizumi, my associate, sometimes accompanied by a group of students in a Gospel team, again alone, has visited almost every charge on the District and has brought inspiration and help to all. I also circulate among the churches, going monthly to some for Bible Classes and preaching, and wherever possible we try to link up young people's groups with our Sapporo program. To all these points we send our monthly "Kohitsuji" and other publications, and many pastors have testified to the help given them in reaching their young people with the Christian message. We have also published a book on the theory of Wholesome Recreation as a definite factor in character-building, combining with it an assortment of games, social stunts, and dramatic materials. These have been placed in the hands of almost all Methodist pastors in Japan.

These activities account for a large measure of our time and energy since coming to Sapporo. The Heavenly Father has blessed our efforts in every way and we are thankful. Here and there we have been able to see very tangible effects of our ministry. Young men and women have become interested in the Christian way of life and their own conduct has been altered in conformity therewith. A goodly number of them have decided for Christ in the formal

way of receiving baptism in the Methodist or some other Christian Church. Others have told us that they were truly followers of Jesus but could not yet accept baptism. With such we have no disposition to contend; our church life must be such as to lead young life naturally and easily to full identification with the Body of Christ when they have decided to become his disciples. If such is not the case, that Body is body instead of Spirit and Truth.

HIROSAKI.

HISTORIC HIROSAKI IN NORTHERN JAPAN

By CHARLES WHEELER IGLEHART

If you will take a few days off and come up to our section to visit us it will be a great treat, for we are five hundred miles north of Tokyo the capital, and not very many folks from home come this far off the beaten track. You'd better bring your wraps, for we are buried under snow from before Christmas till the people farther south are already basking in the sunshine under the bursting cherry blossoms. When ours do come they are gorgeous beyond description, but after all, the long winters, and the remoteness and the poverty of the people make this seem a rather cheerless country. But this section, and especially Hirosaki city is the cradle of Japanese Methodism, and no part of the country has given larger returns in the work than this. This is how it happened.

The extreme northern tip of the main island of Japan widens out into a fertile plain among the mountains, and here hundreds of years ago the political exiles and defeated leaders from the South fled, and pushing the Ainu over they settled down. The old Tsugaru clan had a long and worthy history, and about the time Napoleon was rampaging about Europe they, in 1757 founded the first modern school in all Northern Japan. No doubt the boys of that good old day spent more time brandishing swords than fountain pens, but still, for its day it was a very progressive institution. When Perry gently but firmly cracked the oyster's nose with the prow of his black ships the old Tsugaru crowd read the signs of the times and immediately set about to introduce modern learning and a knowledge of international life. Meantime, one of their most brilliant young sons, Yoitsu Honda, had been sent on a diplomatic errand away off to the capital, and there, in Yokohama, he came under the influence of one of the first missionaries, who kindled at once the flame of ambition to learn, and the wistful longing to serve the Christian's God. When he came back and reported, it was decided to send for an American teacher to join the staff of the clan school and introduce western ways to the sons of the samurai in Hirosaki. That was in 1874, when by the strange guidance of Providence Dr. Maclay had just come with the other pioneers and founded our Methodist Mission. He at once sent his son as the teacher, and from that day on for forty years one Methodist missionary after another has come to this lonely town and buried his life in the school and



The C. W. Iglehart family of Hirosaki.



Students of Hirosaki Methodist Boy's School.

with the people, until a tradition of Christian education has been established here such as can scarcely be found throughout the whole country. Meantime Honda went on from strength to strength, turning aside from the diplomatic service in which his chums Chinda and Sato reached national fame, and spending himself in the Methodist movement, of which church he became the first and greatest Bishop. It thus came about that paralleling the life of the school, there developed a strong Hirosaki church, with roots in every level of Japanese life, sending out into Christian service through these fifty years more than a hundred men and women, becoming the mother of churches all over Northern Japan, and giving an imperishable stamp to the whole Methodist movement.

No wonder we feel it an honor to follow in their train and be a part of the new phase of this long process of Christian influence. For it is now in a new and interesting phase. As long as feudalism lasted there was a solid foundation for the school in the patronage of the clan chieftain, the Daimyo. But when he turned in his baton, and clan activities gave way to a new and modern national system, the old school fell on hard times, and about twenty years ago finally had to close its doors. But the men who held the property in trust never slept well nights, thinking of the past glories and the possible future of the institution. Along in the beginning of our great Centenary movement they came to our Mission and offered us the school to be owned and operated without condition as a Christian school if we only would take it and get it going again. In 1922 we opened the doors of the To-O Gi-Juku again for the boys of Northern Japan, but this time as a Methodist school, with an able, devoted Christian layman as Principal, and with a full, clear Christian aim and influence. Of the six hundred boys in the school more than a fourth are now Christians, and a vigorous student organization calling itself the Holy Club after Wesley's Oxford group takes the lead in religious activities. Of the graduates of the past three years we have a good number doing well in higher schools, and several in theological school, while many others are scattered as grade school teachers among the towns and villages nearby, making disseminating centres of influence and service. Now we are contemplating establishing a Junior College department, and recently an old graduate has given us a huge experiment farm worth nearly a million Yen to help serve as support for the new project. Truly this has all been a divinely guided movement, and no one can tell how rich in fruitage the future of this institution may be. It is rooted in the local community as few Christian schools are, and yet it is indissolubly linked up with the interest and support and prayers of our home church in America.

But while we have been talking about our beloved school our train has been passing some of the towns where we have groups of Christians, and here we are coming to Hachi-no-he, a good sized city where our people last year had the pleasure of dedicating a new little church and parsonage. They had waited ten years for a building, since the last fire,—everything burns sooner or later in this country of wooden buildings,—and the pastor had a sense of mission to get the church housed. When everyone had subscribed they were still short, and it looked as though the plan would again have to

be postponed. Then Mrs. Miyazaki stepped forward and placed on the altar a gift that tore a great hole in her slender store, but which carried the thing over the top. This quiet woman was once a white slave, and later the concubine of a rich politician. When he died several years ago he left her a little money, and with this she, cast off by society and forgotten by her relatives, came to Hachi-no-he and prepared to end her days in seclusion. But the loving, searching Spirit of God found her; and, gathered into the fellowship of our Methodist church she has blossomed into a rich, ample Christian life. There are enough of such folks scattered about among our churches to give a sense of confidence in the future whenever you feel down-hearted.

Here we are at the junction where the little dinky railway runs out for thirty miles to the tip of the peninsula and ends at Tanabu. We have there a young pastor, Sasaki, who with his wife have so given themselves to the people that the little church, built largely by the gifts of the non-Christian citizens will not hold the crowds that come. The last time I was there a bus load of folks came over from a nearby town, and seven big huskies from the Naval Station foundry kneeled and received baptism. More than one of them was in tears as the water touched his head. They are already facing persecution and struggle, but with gladness of heart.

Two hours farther along, we have reached Aomori, a solid church which has not for years received any help, but bravely shoulders a big load of benevolences and social work. The city commits to it the operation of the public cache, which shows how some Christians have won the trust of the community at large. Last year this church handled the morning and evening services with its own laymen for three months while the young pastor was away on his compulsory military duty. An hour along is the little group at Kuroishi, where the Word has been preached off and on for many years, but where it has finally taken root in the heart of Sato San, a young tea-merchant. Now things are stirring. He has first given himself to the Lord, and so it naturally follows that the fire has caught into flame in the life of a score of others there, until now it is one of the most refreshing tonics imaginable to just go over there and visit with these folks. They have of their own slim resources bought land for a new church, and the same people who all but impoverished themselves in their first subscription are now tightening up their belts for a second one so that before the snow falls they may worship God in their own little consecrated building. I happen to know that on this second round Sato San has drawn out the money he has saved to build himself a home. When I discovered it he looked sheepish, but then pulled himself together and said, "My wife is not yet a Christian. Do you suppose she ever will become one unless I startle her into realizing that my faith is more than mere words?" There was nothing to say to that, and with a grateful heart I joined with him in the prayer that soon she may help him in establishing a Christian home. This lad was a dissolute rake only a few years ago, but away over in Port Arthur he came to his senses and largely by reading the Bible came into an experience that has made him one of the finest-toned Christian men I have ever known.

I wish we could take this side line and travel over to one or two other towns where there are churches and loyal groups of Christians, but we have at last reached Hirosaki. Sorry Mrs. Iglehart could not come to the station to meet us in true Japanese style, but she is home teaching Elizabeth her Third Grade work. When chapel hour comes at the school she must be on hand with a strong right arm at the piano, for when six hundred stalwart lads start to sharp its no child's play to hold them on the key. Then there are almost daily glee club practices, and when a big community concert is on, like the one she saw through recently, with all the public schools in town, from primary schools to the government college participating, you can hardly find a place to perch in your own house, nor hear yourself think. But in such undertakings as this various groups are brought together that never otherwise would meet, and foundations are laid for new friendships and for Christian influence. This is shown by the steady baptisms being registered in the cooking classes that Mrs. Iglehart has among the non-Christian ladies in the city. For spade work the wife-mother side of our combination is by far the most effective, for with her there is no fear of a professional religious purpose as the man missionary sometimes runs into.

We wish you had more time to spend with us. Next time we will take you around to see the two kindergartens and the day nursery; the big girls' high school which is now building an entirely new plant, and the church, where a new Sunday School annex is being built. You would have actually to come here and live to know how deep run the roots of friendship and Christian fellowship with the people of this North land. But we know we have your prayers and backing to carry on until many more of our dreams are realized.

ONLY AN ENGLISH TEACHER?

By E. W. THOMPSON

I am an English teacher in the Christian Boys' school in Hirosaki, in the eyes of many who know me here. But that does not tell the whole story about Mrs. Thompson and me. We are foreigners. That fact is inescapable when you notice our height in a crowd or our clothes or the American house we live in or the broken bungling words in which we talk.

But it also has its advantages. People by the hundreds all about us are studying English and we offer a chance to practice and to learn. This interest makes possible an English Bible Class of government middle school teachers which meets every Tuesday at our home. One of them is a Christian of long standing; and several of the others are "not far from the Kingdom." Our hours together are neither English study nor indoctrination: they are times of real devotional fellowship. I am happy to say that one of the number has quietly but joyfully come to the decision this year that he is a Christian.

And this interest in English has also led to the forming of an English.

Bible Class for students of the local Junior College. These boys are just thinking their way out into the complex modern world. To most of them the problem of allegiance is between Capitalistic Materialism and Marxian Materialism, not a few of them frankly assuming the necessity of a world revolution. It is a most alluring task to try to show these eager students that the noblest prophets of both these religions find their fulfilment in Christ, so much that has been considered essential in each is superseded in Him as was much of the Law in the Gospel.

For these two groups and for various others we seek to make our home a place where not only teaching but also daily living speaks to people of the Christ whom we are here to represent.

An Evangelistic Meeting that Fell Up

All through the year at To-O Gi-Juku, our Christian Middle School for boys in Northern Japan, the boys are learning about the meaning and the spirit of Christ's way of life. Daily chapel services, classes in Bible every week, Sunday School, special courses of study (classes) outside of school hours, and their contacts with Christian teachers and pupils are constantly putting these things before them.

And once a year we have a special three days when an outside speaker brings to a focus all these influences and calls for decisions. Last spring we were making preparations for such a program. The Christian boys of each of the five classes were meeting in frequent prayer groups, and the Christian teachers were taking special occasion to give their personal testimony before their classes. The first year boys, who had least background for all this were meeting once a week in three sections where the meaning of Christ's message for today was put before them.

Then a series of unfortunate incidents occurred, and the proposed special meetings had to be postponed, once, twice, and finally allowed to wait till the fall term. I was quite disappointed. It looked as if all our plans and hopes had come to nothing and we must begin again from the beginning in the fall. Then one of the teachers who had been teaching a freshman section came to me and said that he had several boys who wished to be baptized. When the other teachers following the lead of this discovery, called for decisions in their sections, it was found that quite a group were desiring baptism. The boys were interviewed separately, they talked with their parents, and with the pastor. And as a result of these preparations which we supposed had failed because our meetings could not be held, forty-four boys received baptism.

Carol Singing

A part of our Christmas celebration every year is the singing of carols, or rather the familiar Christmas hymns around the streets of this old Japanese city early some morning as near Christmas as possible before our students scatter for the vacation. This year we decided to hold a special service of Christmas meditation and prayer before making the tour. Despite the fact that some of them lived a mile or two from the school, more than thirty



The Thompsons, also of Hirosaki.



„Holy Club” boys on Evangelistic Hike.

boys had gathered by five o'clock on a snowy, yet dark December morning to think together about the meaning of Christmas for them and all the world.

And half an hour later they were on their way about the city to sing this message to all whom they had time to reach before day was fully come. "Joy To The World" and "Silent Night" and "Hark The Herald Angels Sing" carry the same charm and thrill of joy in Japanese as in English, and if a candle does not gleam in every window as on Beacon Hill in Boston, at least one knows that some of these eager-faced boys—perhaps those three with the bare feet and the wooden clogs despite the snow—did not know the meaning of Christmas a year ago; and some of the unseen listeners behind these ancient-looking roof-topped gateways may be hearing the Christmas message for the first time.

An Evangelistic Hike

Our middle school closes in the summer earlier than the lower schools around here, and this seemed to offer us a special opportunity. Boys from our Christian Association who lived in four of the surrounding towns took a batch of posters with them when they returned home and put them up in their respective towns. These announced a special program for children given by the Christian Association of To-O Gi-juku, in the respective lower school buildings and under the sanction of the school principals in each case. These arrangements had been made by our principal, Dr. Sasamori, who is widely known in educational circles of northern Japan.

Several days later eight boys, a Japanese teacher, and I set out on the road to the nearest of these towns, three or four miles across the paddy fields. Oh yes, there were trains, but our finances were low and the boys thought it would be more fun to walk the whole trip. Passing through a village on our way, we stopped at a shrine over the gate of which a grinning devil stood guard. The shrine was to an ancient national hero who has become a sort of patron saint for various sides of the people's lives. Here religion was a strange blend of patriotism and a superstitious belief in the magical properties of the shrine. This probably represented the religious background of most of the children to whom we should speak that day.

At school we ate the lunches we had brought. Each boy had three lumps of sticky, cold rice as big as a large orange, with a pickle or a bit of fish inside. I have not yet learned to enjoy this kind of sandwich, and I must confess that mine were made of bread. The principal of the school hospitably served us tea as we sat about the brazier over which the tea-kettle simmered. Four feet away we did not mind the heat on that hot day, but this brazier, burning charcoal, is all that hundreds of families in this region have to keep them warm when the snow is three feet deep on the level and the winter winds howl. No wonder some of their hands and faces in winter take on an almost permanent dull red as if they hadn't been warm for a week.

But this was summer. Soon the children began to come. Do not picture a mob of slant eyed little boys such as the cartoons show. Slant eyed Japanese are no more plentiful than blonde Americans. They are only one type. The majority of these little fellows would pass for Italians or Greeks,

and some of them for Americans without the hyphen.

I tried to talk with some of them before the meeting began. They were torn between bashfulness at seeing this tall, lanky foreigner and curiosity to hear the funny childish sentences he used and the ridiculous mistakes he made with common words. Yes, some of them had heard of Abraham Lincoln, but they did not know the name of Jesus nor when he had lived nor what he had done. They had come, not to hear a Christian message, but to hear a program by some group with a strange name from the nearby middle school. I told them that Jesus was the greatest person who ever lived and to take every chance they got to learn about him. It was several months after this before I had sufficient vocabulary to tempt me into a crude telling of the story of Jesus.

Then our meeting began. The boys from our school sang children's songs and told stories, each one with a Christian message in it. Our audience of 150 boys and girls listened eagerly and applauded noisily after each item in the program. At the close we promised to come again next year.

That night our boys slept in the school building to save hotel bills, but a Christian man in the town treated them all to a real supper in his house and sent them over eggs for their breakfast. Another walk of a few hours and we were eating rice and sipping tea in another school. That afternoon our audience was about 500 strong—all primary children and their teachers. I looked over that sea of little faces and thought of the grinning devil over the gate of the shrine, and then of the Master of whom we had come to tell them. How much of this strange new message could they understand in one short afternoon? Not much, I feared, but this might be all they would get until a similar visit next year. After a third afternoon at still another school we all returned home by train.

In addition to these planned meetings, the boys formed a choir and sang in the evening church service in the only one of the three towns where there was a church. The next night they spoke on the street, Salvation Army style, and afterwards were invited by the Young Men's Association (Patriotic, not Christian) to speak in their meeting. So they found many opportunities to testify for Christ. This was the first time that our boys have done this sort of thing, but they all enjoyed it and began at once to plan for next summer's tour.

SENDAI

A RADIATING CENTER FOR A LARGE AREA

By S. RAYMOND LUTHY

Sendai, the capital of the Tohoku and the largest city (180,000) north of Tokyo on the main island of Japan, is the radiating center for five million people. It is a place of varied industries with an ever increasing number of factories, military headquarters with about ten thousand soldiers, a great



The Luthy family at Sendai.



These Kindergarteners have just received their diplomas.

educational center with twenty thousand students in schools of every kind, and an unusual *church city*. No other place in Japan has so much to its credit in the way of Christian Churches. Methodism with its two good churches in this city and six in other cities of the district is touching and influencing life in every stage and age.

Two splendid Kindergartens furnish Christian discipline for eighty little folks. And because of them homes are opened to our trained teachers and evangelists. The mothers are organized for instruction and help in cooking sewing, sanitation, health measures, and spiritual devotion.

The Union Christian Orphanage which now furnishes a home for seventy-five orphans was started by the Methodist Mission and still depends very largely upon it for support and management.

Street and Village Sunday Schools give several hundred children a start in the Christian life and brighten whole communities.

This is a leading center for learning. One of the five Imperial Universities of Japan is located here. There are also a fine High School, two Middle Schools for boys, and three Secondary Schools for girls, a good Commercial School, five Industrial Schools and many private schools of various kinds and grades. There are 11,500 students above primary grade eager for things worth while. Only one out of every twenty of these is a Christian. THINK OF IT!

In the last five years I have had teaching contacts with two thousand young men in these government schools. The Missionary Residence, OUR ONLY HEADQUARTERS, has been open to them and groups have been formed for Bible study, social activities, heart-to-heart conferences, etc. Many of them become church leaders.

A Gospel Team from one of these groups started a Sunday School in a suburban town where over a hundred children are now being taught by them every Sunday. They are also responsible for a Daily Vacation Bible School.

The First Methodist Church in the center of the city draws many students. This church, which is taking care of its own finances, is looking forward to the enlargement of its accommodations for the increasing numbers and activities.

In a very needy section of the city where people gather around the market places and children throng the streets, where thousands of laborers always wear the weary face, and all seem awaiting some power that can really save, we now have a growing Rescue Station. It started some years ago as a branch "preaching place" of our First Church, and for many years a small room in a private home protected the people from the cold, heat, and storm. But growth and development were so rapid that the people themselves began to work and pray for larger accommodations. The very nature of the place and the needs of the people call loudly for *an institution which is open and working seven days in the week*. A well organized church, a splendid kindergarten with forty little tots, a daily vacation Bible School, Bible study and other activities for young people, home visiting and mothers' organization are present developments which witness to the community interest.

The Program Needed

1. A more extensive and intensive ministry to the crying needs of the Children, by increasing the kindergarten, starting boys' clubs, girls' clubs, children's library, and fresh air work.

2. A Department for Young People with student activities, reading clubs, games and recreations, Bible classes, Gospel teams for wayside speaking.

3. A Night School for business men, classes for women in sewing, cooking, etc.

4. A Department for the Distribution of Christian Literature, leaflets, pictures, books, etc.

5. A Community Welfare Department to aid in securing employment, the exchange and distribution of useful articles, assistance in home building and home problems, and a daily ministration to daily needs.

A good location for a plant has been secured on a busy street corner.

The plan includes a chapel, *a small home* for the pastor or superintendent, *a settlement house* and *a playground*. The chapel was built last year and forms the first unit. The others are needed.

TOKYO

AOYAMA GAKUIN

Four educational enterprises were started by the early Methodist Episcopal missionaries in the Tokyo-Yokohama region.

One was the Training School for Christian Workers under the auspices of the Woman's Foreign Missionary Society, with its long honorable history in Yokohama, until its buildings were destroyed in the great earthquake. Another under the same auspices was a general school for girls, started in Tsukiji and later moved to a leased portion of the Aoyama grounds to become the famous Aoyama Jo Gakuin.

The other two schools, under the auspices of the Board of Foreign Missions, a general school for boys in Tsukiji and a similar school but with a theological department in Yokohama, were soon united and moved to Aoyama and became the Aoyama Gakuin of the past forty-five years.

Now all four of these early ventures in Christian educational work are united at Aoyama and make the New Aoyama Gakuin.

Before the earthquake Aoyama Jo Gakuin had bought a site of its own and was in the process of moving to that site. The earthquake destruction of buildings made possible a new arrangement of the Aoyama grounds so that both schools could continue permanently on those grounds. Negotiations were entered into between the Board of Trustees and the Woman's Foreign Missionary Society with the result that the two schools have been united with one Board of Trustees and with one President.

The Training School for Christian Workers after the earthquake was houseless and moved about in rented quarters for a year or two until it



The Tokyo Yokohama Methodist Missionaries at Aoyama, Takatsuking, 1928.



Officers of Aoyama Gakuin.

Dr. A. D. Berry, Dean of the Theological School.

Mr. K. Yabuuchi, Dean of the College.

Miss H. J. Jost, Associate Dean of the Theological School.

Miss Alberta Sprowles, Dean of Aoyama Jo Gakuin.

Dr. M. Ishizaka, President.

Dr. E. T. Iglehart, Associate Dean of the College and Academy.

Rev. Y. Abe, Dean of the Academy.

accepted an invitation to come to the Aoyama grounds and try the experiment of affiliation with the Theological School of Aoyama Gakuin. This experiment has been so successful that the permanent merger of the two schools has been approved by the Board of Trustees and the Woman's Foreign Missionary Society.

Aoyama Jo Gakuin, although an integral part of Aoyama Gakuin, is under the Auspices of the W.F.M.S., and is described in the W.F.M.S. Year Book. It has over 1000 students in its various classes. Miss Alberta Spowles is its very efficient Dean. The work of the Training School for Christian Workers is in charge of Miss H. J. Jost, of the United Church of Canada. There are 30 girls in the classes. In Dr. Berry's report reference is made to this department of the Theological School.

The College, Academy, and Theological School, (not including the School for Christian Workers), are the departments of Aoyama Gakuin in which young men are studying, and to which the Board of Foreign Missions sends missionary teachers. There are 1000 young men in the three divisions of the College:—Normal, Business, and Arts; 1,150 in the Academy; and 100 in the Theological School.

On the Aoyama Gakuin Compound, there is the W.F.M.S. residence, where the W.F.M.S. workers reside; and there are homes for the workers sent out by the Board of Foreign Missions who are assigned to Aoyama Gakuin, as well as for President Ishizaka, Dean Yabuuchi, Dean Abe, Mr. Imai, Pastor of the School Church, and for several other Japanese brethren who belong to the administrative staff of the School.

Since the great earthquake of 1923, when all the school buildings except two wooden dormitories were destroyed, the W.F.M.S. has erected a fine building, and two buildings have been erected with money given by the Parent Board, one for the College and one for the Academy. On these buildings there is still considerable indebtedness. The Alumni of the school erected an Auditorium at a cost of ¥70,000; and a new library building is now being erected at a cost of ¥140,000. This is the gift of Mr. O. Majima, an alumnus of the school, who left in his will provision for this gift to his Alma Mater.

THE THEOLOGICAL SCHOOL

By A. D. BERRY

The way to understand our Theological School at Aoyama is to think of it always as a Department of Aoyama Gakuin.

Aoyama Gakuin was established in the beginning by our Methodist Episcopal Mission in Japan and is still aided by our Mission. In that way the Theological School is a Methodist Episcopal School. Aoyama Gakuin has an intimate and official relation with the Japan Methodist Church. In that way the Theological School is a Japan Methodist school.

But neither does the Methodist Episcopal Mission nor does the Japan Methodist Church as such carry on a Theological school.

Aoyama Gakuin has come to be what may rightly be termed a great Christian School.

It is located in the city which is the capital and center of Japan. It has 45 years of honorable history. It has 24 acres of ground bought in 1882 for \$6,000—and now worth at least one million dollars. It has a strong and loyal alumni body. In its four Departments it has 3,300 students.

Aoyama Gakuin has had from the very beginning a Theological Department. So if we wish to understand our Aoyama Theological School we must think of it as a living organic part of a great Christian School. As long as this relationship continues our Theological School has at its command the ever increasing financial and material strength and stability of Aoyama Gakuin. And of course our Theological School makes its own great contribution to the spiritual strength and stability of Aoyama Gakuin.

But our Aoyama Theological School with all its intimate Methodist relationships is at the same time a Union Theological School of a peculiar kind.

At one time we have had representatives from 14 separate denominations among our students. In recent years we have had students from the Japan Methodist Church, from the Evangelical Church, from the Disciples, from the Christian Church, and from the Methodist Protestants, the Friends, the Baptists, the United Brethren, the Presbyterians, the Congregationalists, the Scandinavian Alliance, the Nazarenes, the Formosan Presbyterians, the Korean Methodist Episcopal and the Korean Methodist Episcopal South Churches, the Korean Presbyterians, and a stray Formosan Free Methodist, and from Churches as far apart as the Holiness and the Greek Orthodox Churches. One year we had two students claiming as their church home The Pentecostal Assemblies of the World. We found that they did not know each other and that they actually had come from two separate Japanese organizations each calling itself The Pentecostal Assemblies of the World! And one year when we asked a new student what his denomination was, he simply stated that he belonged to "Jesus' Band."

All this has come about in a very natural way. The smaller Churches in Japan find it impossible to carry on strong theological schools of their own and so many of them have got into the habit of sending their students to our Aoyama Gakuin Theological School.

Three Churches have an official relation to the school, sharing in the expenses and having representatives in the Theological School Council. These are the Disciples and the Evangelical and Christian Churches.

We do not claim that this is perfect and ideal Theological School union. But anyhow it certainly has great temporary value. And the value is by no means one-sided. The Methodist part of the school is greatly enriched by the presence of the other students.

The denominational differences among the students can not be seen with the outward eye. It is difficult for the students to tell each other apart with any available inward eye. But recently there has come to be a difference among the students that can be seen at once with the outward eye and it is a difference which has made our Theological School conspicuous. It is the



Dr. A. D. Berry, Dean of the
Theological School.



Graduating Class in Theology, 1928.

presence of the Women Students.

The old historic Training School for Christian Workers (Bible Women) has been merged in our Theological School. This brings into official relation with the school not only the W.F.M.S. of our own Methodist Episcopal Church, but also the Woman's Missionary Society of the United Church of Canada.

When the great earthquake struck Aoyama Gakuin in the summer of 1923, the theological building was destroyed along with all the other buildings. The whole great school went at once into barracks, and then began the Barrack Era of Aoyama Gakuin.

In two years and a half the other three Departments got out of the barracks and into their stately new buildings. But the Theological School has gone straight on for full six years, the teachers and students enduring the barrack hardships and sufferings as good soldiers patiently. Now the patience has come to an end and we are impatiently waiting for a new building before the barracks fall down upon our heads.

We shall put up at least a part of a new Theological Building this year. We hope that sufficient funds will come in time so that we may put up the whole building at once.

Each year the Senior Class goes off on an evangelistic trip. Two years ago a class of twelve splendid young fellows with a professor at their head went through Korea and up into Manchuria preaching as they went. This summer the senior class is so large that it has divided into three groups, one group going up into the Hokkaido and Saghalien, another down into Kiushu and the third through central Japan. These missionary evangelistic trips are of great practical value to the students. And the students themselves raise as much as possible of the necessary expenses of the trips.

Our Japanese theological professors are becoming well known throughout all Japan. Through the books they have recently published they are making a really remarkable contribution to Japanese Christian literature. Our Professor of Comparative Religion has been declared by one of the Imperial University professors to be the leading authority in his subject in all Japan. This particular professor has had a romantic career, being a son of one of the knightly retainers of the old Lord of the Loo Choo Islands.

It is the students who are the interesting part of a school like this. We have a large student body for a mission theological school, one of the largest in the mission field anywhere. We have 100 men and 30 women students.

What they themselves say about themselves will open a vista into their Christian hopes and ambitions and purposes:

"Two years ago I found the light of life in Christ. I believed in Him as the Saviour of my life. Before I became a Christian my thought denied all things in the universe. Since I became a Christian all things seemed brilliant to me."

The following will show how our wonderful English language can be doubled and twisted on itself and the meaning still shine forth from it: "My only one purpose is that I will be a simply acceptable son in the graceful God our lovable Father through the thankful redemption of Christ our Lord. I could not hope that I would help others not yet. I think that I will help other

people with my faith in the other days."

This will show the difference that Christ makes in the soul of a Japanese boy whose home had been broken up and who himself had passed through much misfortune and had become crippled in body. "At first I used to think that I was a boy under the curse of the gods. I had no inclination for happiness. My mission in the world must be such a mission that will curse God and man and myself at last.—But I reconsidered when I knew Jesus. Dreary, sad and painful—it is not I only—there are others as well. I should not shed tears for only myself. I must fight to light up gloomy faces of men who have fallen in the valley of Sorrow with new eternal delight."

One student had gone to Korea as a government school teacher. He found "a big ditch digged between Japan and Korea. This ditch national education and the government policy were powerless and foolish to fill in." The sight of the Koreans weeping for the fate of their ruined country robbed him of his outward happiness and forced him "to think deeply about nations and politics and education and socialism and religion and love."—"One winter day when I was praying in a pine-tree wood, I heard a silent voice in my heart say that only the love of the Cross alone will ever fill in such a big ditch. And so finding my mission I decided to become His servant."

EDUCATIONAL EVANGELISM

By EDWIN T. IGLEHART

The work of a missionary in the so-called educational branch of the service may seem so filled with routine as to lose the real romance of Missions. But the chief difference between the evangelistic and the educational branches of the service is that in the latter the object of our evangelistic effort is brought to our doors, in the large number of students who daily throng our class rooms. The work of the class room may take the best there is in a man out of him, and leave him exhausted after a few hours. That has been my experience for a score of years. But the virtue that has gone out of one has gone into others. And consciously and unconsciously our Christian life and thought is being transfused into the lives of these promising young men of Japan.

Almost twenty years ago, when I was doing rural evangelistic work in a far northwestern corner of Japan, there was a young school teacher who became interested, and along with several other young men, in a town of 20,000 which had been known to have but two or three Christians, he gave his heart to Christ and decided, as soon as he could do so, to dedicate his life to direct Christian service. By and by the way opened for him to enter our Middle School here. He completed that course, and then the six year theological course, and has now for several years been in the active ministry, a good minister of Jesus Christ. Last week he sailed for Hawaii, where he is to be pastor of one of our Japanese Methodist Churches there. Rural and city evangelism have been working together, evangelistic and educational



The Tokyo Contingent of the E. T. Iglehart Family. (The two older children are in college in America)



Who ever heard of a "farewell meeting" in the form of a "football match?" yet that is what was given by the Aoyama Gakuin Students to their most beloved football fan—E. T. Iglehart.

Missions have cooperated, and this consecrated and efficient missionary to his own people in Hawaii is the result.

Many years ago I had been touring on foot in the far north and after an evening preaching service far off in a little preaching house among the rice fields, was walking the six miles back to the town where I was stopping, when I saw flames shooting out from the side of a little house hidden in the snow drifts besides the path I was following. Running and looking in a little window I saw a little old man and woman, like rats in a cage, running back and forth and squealing in their fright. I found another window that I could open and jumped in, to find myself in a bath room, with the tub full of water. Breaking the ice on its surface I was able, with a bucket and the help of a companion, to stifle the flames and relieve the two old people. I bade them good-bye and hurried on. The incident had long passed out of my mind, when many years later, at a garden party in Tokyo, a very fine looking gentleman, who proved to be a professor of Biology at the Tokyo Imperial University, introduced himself to me, and said that he had long been awaiting the opportunity to thank me for having saved the lives of his father and mother. He then told me that he had been born in that little country home far off among the rice fields. It was his father and mother, trapped in their little home with flames about them, that had been strangely saved by the appearance of a "foreigner," who had disappeared as quickly as he had appeared, and they had not even known his name. But on inquiring as to who could have been in that region they had learned the name, and had kept it, and now their son was offering the thanks that they had wanted to offer. The deepest impression that was left with me from the incident was that of the little country lad from the most backward surroundings becoming the University professor of culture and character.

So I feel that the country and the city, the church and the school are really one. And when, as happened last week, 800 boys in their early teens applied for the first year class in our Academy, although we could take in but 200 to make up our full complement of 1,100; and when in a day or two many hundreds of young men will take the entrance examination for our College, where we can admit only 200 new ones for the new school year which will soon open, I thank God for the opportunity within the classroom and without, to have a share in directing the minds of these eager young men in ways of truth, and more especially in the Way of Him who is the Way, the Truth and the Life.

THE ALEXANDER FAMILY

Rest is not quitting the busy career,
Rest is the fitting of self for one's sphere.

Rev. and Mrs. R. P. Alexander belong to the Aoyama Gakuin missionary family, but are on furlough this year. Rev. Alexander is a capable and much loved teacher of English in Aoyama Gakuin. For many years, a group of

teachers has met in his home one evening a week to read some of the best books in English Literature, and to practice English conversation.



Rev. R. P. Alexander and family.

Mrs. Alexander before her marriage was a missionary of the W.F.M.S. and principal of the Aoyama Girl's School. She was the second president of the National Mothers' Association of Japan; Mrs. Draper was the first president and Mrs. Heckelman is the third. Methodism has thus had a large share in this Christian but non-denominational movement. The Alexander children who had been in America for a number of years in school,

all spent last year in Japan. Missionaries seldom see much of their children after they leave the home roof to go to America to college and it was a pleasure to all the missionaries and to the Japanese as well to see this family united after years of separation.

E. L. M.

STUDENT LIFE PROBLEMS

By F. W. HECKELMAN

At a Student Leaders' Meeting in Tokyo in May 1929 Dr. John R. Mott said to us that the student world of Japan presented the greatest challenge of any nation in the world today. This statement he said had been made advisedly after several trips around the world and seven rather extended visits to Japan; visits which involved conferences with leading workers among students.

This statement voices the conviction of the writer. After fifteen years of administrative service in the Japan Methodist Church it became my privilege to enter the faculty of Aoyama Gakuin, our Methodist College in Tokyo. Twenty hours of class room work, which ranged from Morals, Public Speaking, Literature and Sociology, to Oral English revealed a body of 1,100 students with a genuine passion in the search for reality.

It must be evident to those who consider the tremendous revolution that has taken place in Japan during the last fifty years that the impact of the Occident upon the Orient has set in motion conflicting forces that have reacted powerfully upon the mind and soul of Japan. Evidences of this reaction can be seen on every hand: In the political world we have the jump from feudalism to constitutional Imperialism; we have democracy and manhood suffrage; we have the conflicts and corruptions of party politics, and the rise of proletarianism. These movements involve reactions of the first



Dr. and Mrs. F. W. Heckelman and family, while on furlough in America.
The daughter, Miriam (on the left) and son Paul
(right) have since passed away.



College boys studying Life Problems and Christian Solutions.

order: reactions that are affecting powerfully the minds of changing Japan. The rapid rise of industrialism has powerfully affected the conservative, protective, family system, and today individualism, socialism, and phases of communism are evident reactions.

The scientific movement, not having the Christian background that it has in Europe and America, has led to reactions that are evident in the moral and religious world of Japan.

The old foundations have been shaken; new foundations have not yet been solidly laid; "dangerous thoughts" have come into the country; and young life is searching for reality—for light upon the problems of life.

It became evident from the first extended student contact that a Student Movement in the College which would deal frankly with Life Problems, was essential, if young men were to be helped in their quest for a satisfying philosophy of life in the midst of conflicting forces and reactions in the political, social, intellectual, moral and religious world of Japan today.

Hence every hour which could be commanded, outside of a heavy class room schedule, was given to the organization and development of a Student Movement which dealt frankly with the great *Life Problems*. The field of Philosophy, Science, Psychology and Religion have been explored, and modern thought has been faced frankly in all the problems that have been studied. Needless to say the Bible has been the great text book, which as no other literature deals with the great Life Problems that have troubled the human mind and heart since man began to explore the meaning of his own life; and, Christian experience has been called upon constantly for the conclusions which great souls in other lands and centuries have come to in their search. It was a new venture in Japan but the results have shown the wisdom of the organization. The membership at the present time touches about one third of the college student body. The average weekly attendance has been about one hundred, all young men of promise. Aside from the study evening, one afternoon each week has been given to personal interviews. These interviews have led in all cases to a definite commitment of the life to the highest and a discovery of God through Jesus Christ.

The range of subjects studied is naturally wide—as wide as the needs of the young men. Here are some of them:

1. God: Do We Need Him? Can We Find Him?
2. Jesus Christ: What Sort of Person was He?
Was He God? Man? Both?
3. The Problem of Sin and Salvation.
4. The Problem of Miracles and Modern Thought.
5. The Problem of Prayer and Modern Thought.
6. The Bible: What is its Value for Our Day?
7. The Search after a God with Moral Responsibility, in an increasingly Moral World:
The Problem of Aeschylus in "Prometheus Bound."
8. The Mystery of Suffering: The Problem of "Job."
9. The Problem of an Outraged Moral Order: The Problem of "Hamlet."
10. The Problem of Redemption: The Problem of "Faust."

11. The Failure of Spiritual Ideals: The Problem of Ibsen's "Brand."
12. Christ's Solution of the Problem of Doubt.
13. Young Men and the Problem of Truth.
14. Young Men and the Problem of Purity.
15. Young Men and the Problem of Freedom.
16. Young Men Facing the Problem of Unaccomplished Purposes.
17. Young Men Facing the Living Uses of Life.
18. Young Men Facing the Problem of the Imperfect.
19. Young Men Facing the Value of a Sense of Failure.
20. When Young Men Ask too Much of Life.

It will be seen that these subjects, which range through a wide field, call for all the light that philosophy, science, psychology and religion can contribute in our quest. The task is an ambitious one requiring much reading and thought, but the interest taken and solutions found have repaid all the effort.

The question will be asked: "How many of the young men become Christians?" It may be safely said that 90% become Christians and that the other 10% will not become anything else.

A very satisfactory result of the movement during the past year has been the large number who have dedicated their lives to Christian service, wherever they may be; and that six members of the movement are in American Universities further preparing for work which will await them upon their return to Japan.

Finally, the writer has many calls to preach on Sunday. There has never been a time when the people were more eager than now to find comfort, leading, and power in the religion of our Lord Jesus Christ. His place in the thought, feeling, and action of the people of Japan has never been so secure as today.

Perhaps it may not be out of place to say that the year's service has been rendered under an overwhelming sorrow: the death of our twenty year old son Paul in his second University year; and, our daughter Miriam—Mrs. C. I. Britt—who was taken from us last December, and left two motherless children. Both were in the very glory of life.

MOTHERS' WORK

By MAY D. HECKELMAN

Having recently returned from furlough my report will be very limited.

In November I took over the work of the President of the National Mothers' Association in Japan—organized in Tokyo in 1898 by Mrs. Benjamin Chappell. Having worked for some weeks with the former President of the Association I realized all too well that I was undertaking no trifling piece of work.

We publish each month a sixteen page leaflet on some subject helpful to Mothers and the Home—"The Secret of Successful Womanhood," "Mother,"

"A Father's Responsibility," "Teaching Truthfulness in the Home," "Children's Questions," "The Prize Baby," "Practical Dietetics in the Home," "Meaning of Christmas" and many others are among our popular leaflets. These leaflets have been written by educators, preachers, doctors and mothers. At the present time the Japanese Government is urging or shall I say encouraging, the work on Temperance in the Government Schools. As a result there has been a great demand for leaflets on Temperance and on Purity.

We send these leaflets into more than 6700 homes throughout Japan each month. Each member receives a new leaflet every month except July and August for which she pays an annual membership fee. We are self-supporting with a few hundred Yen in the bank on fixed deposit.

Recently we have published a book, "A Mothers' Friend," containing the most of our important leaflets. A copy, beautifully bound, was presented to the Empress as a Coronation gift. At the same time we had 500 copies printed and bound in cloth and we are selling these at cost—Yen 1.90 (about 80 cents.). One mother wrote asking me to send fifteen copies of this book. She wrote, "Every mother who sees the book wishes to own one." Later this same lady ordered ten more copies. We have placed the book in several libraries by request.

This work could not have been done without the efficient and sympathetic help of our Japanese co-workers. Once a month a committee of ten Japanese ladies meets with me for prayer and consultation about the work.

Our task is not only to help the Mothers of Japan to become better mothers but also to help them to become real home-makers.

The children of today are going to become the law-makers of tomorrow and it is up to the mothers of Japan to lay the best foundations possible of true manhood and womanhood in the homes of today.

TEACHER AND MISSION TREASURER

By F. N. SCOTT

When I left our beloved Nagasaki in 1926 to come to Tokyo I felt that I was sidetracked for the rest of my life. By that I meant that I could no longer hope to be in the school-room. I thought that in all probability my teaching work was done, but I had been here only a short time until I found my place in Aoyama Gakuin, and I am now teaching nearly as much as when I was in Chinzei Gakuin. The bulk of the teaching is in the First Year of the Middle School, which is the work I love best. The students, having been chosen from a very large body of applicants, are of a superior grade, and teaching them is a delight. They of course have their difficulties with English as all others do, but they are a fine lot of boys, and one can well rejoice at the chance of being with them as much as I am, and in having a part in their training.

My other teaching is in the Third Year Normal. When I began in 1927 I had a rather hard time. I was used to the strict discipline of the Middle

School, and was somewhat irked by the free-and-easy attitude of the College students. However, that has all passed, and I am now enjoying the College teaching as much as the Middle School. The Normal students are an earnest lot, and he would be a poor teacher who could not respond to their enthusiasm, or who could not see in them a great chance to work for the Kingdom.

Perhaps the place where they need help most is in the matter of keeping up their courage. They know that the supply of English teachers in Japan is far above the demand, and they face the question of not being able to find a position after all their hard work in preparation. It is just at this point that one can help them most, for they are under great temptation to yield to the not uncommon suggestion that they have little hope anyway, and therefore little incentive to work hard, for their future is dark. So, say many of them: "We may as well get as much fun out of our lives now as we can." So they give in, and then the descent is likely to be swift. Here is where the sympathetic teacher can help.

The Office work is a constant grind. The Treasurer cannot have a real vacation. When people need money they must have it, and vacations are relatively unimportant. No matter how forehanded one is, there is practically never a time when the office work is finished. It is not such hard work, but it takes time. One letter, which can be written in 10 minutes, may require 2 hours of work getting the necessary information. However, I am getting now so that I can do it more easily. Shortage of funds is a steady drain on the Treasurer. He has to watch the bank balances all the time so as not to overdraw, which is a rather serious thing in the eyes of the law.

To my surprise I became Secretary of the Mission Council and the Finance Committee. And then, very much against my will, I was exalted to the position of Managing Director of the Shadan—that is, the Legal Holding Body. Aside from all that, I have had much of the care—like Paul—not of the churches, but of the Compound Repairs, which is no small chore in itself. However, I have managed to keep going despite being still somewhat below par physically.

In addition I have carried on a Bible Class in English for students of the Senior Class of the Middle School. Knowing how little they can understand it is impossible for me to give myself to it as I would if I felt otherwise. I am hoping that it can be made possible for me to take one of the younger classes and teach in Japanese, for, although making no claim to expert knowledge of the language, I am sure I can very easily make myself understood.

Easily the most important event in our year was being adopted by the Franklin St. M. E. Church of Johnstown, Penn., the church that had been supporting Mr. and Mrs. Bull. The pastor of this church is The Rev. Wm. K. Anderson, son of Bishop Anderson, and his wife who was Fanny Spencer, daughter of Dr. J. O. Spencer, was born on this Compound. We are most grateful for the relationship, and look forward to great benefit for the work.

With great gratitude for a practically complete recovery from asthma, and for the fact that I have not missed a day because of sickness for two years, I stop here.



Dr. and Mrs. F. N. Scott, Aoyama Gakuin.



Student Group with Japanese pastor in the home.

A MISSIONARY WIFE IN THE CLASSROOM

By ANNIE M. SCOTT

It would be much easier to tell what one should have done, or would like to have done than what was done, but if any one is interested in knowing how one missionary spends her time, I shall give a brief review of my work for the past year.

Twelve hours teaching in three different departments of Aoyama Gakuin, Tokyo, have given an opportunity for contact with 290 students. The smallest class is one of eleven young men in the Theological School. The subject is History, but any subject gives the teacher a chance to know and help the student where he needs it most. Especially these boys who are preparing to give their lives to preaching the Gospel appeal to me very strongly, and so in every way I feel they need the best I can give them, both in the classroom, in our fellowship with them in the home, and in prayer for them at all times.

The next and most interesting work I am trying to do is with three classes of girls at the Girls' School. Here again the class-room work twice each week with each class has made us friends indeed, and I dread the close of the school year in March when all three classes will graduate. I trust, however, that the many heart-to-heart talks we have had may not be forgotten when the girls have gone out to work, or enter Higher Schools, or make homes of their own. They are all very dear to me, and I hope to follow them and help them by my prayers in their future work.

The third division of my work for students is with the three Normal classes of our College Department. The Fourth Year, which is the graduating class this year, I have had only since Mr. Gealy left last summer, but I am glad for the short acquaintance with some very earnest students who are soon going out to teach in different parts of the country. I have tried to impress upon them the great responsibility of their chosen work, and we never know just how much some one may be influenced by our interest and sympathy.

The Second Year Normal class I have been teaching for two years. In order to get acquainted with that class of 60 students, I started inviting them in small groups to play games and have a cup of tea every Friday afternoon after school. Soon they became free enough to ask me to give them a religious talk instead of playing games, which of course I was most happy to do. For the past year we have had a volunteer group from this class every Friday afternoon. One week we have Bible Study, the next Round Table discussion at which the boys talk very freely of their own religious conviction. Dr. Ogata, one of our oldest workers, now over 75, and almost blind, comes in to help with these discussion groups. The boys love and respect him, and he seems to enjoy being with them and helping them in their problems. I feel that my greatest contribution has been in getting him to help the boys, because he understands their psychology, and they are not afraid to talk freely with him.

One peculiarly impressionable young fellow was the son of a teacher of "geisha," that is the young dancing girls who are hired to entertain the guests at dinner parties. These geisha are just 100% immoral, and most Japanese will tell you that they are worse than the regular licensed women. Seeing that he was much in earnest I kept in touch with him by correspondence all summer. It was then that he told of his antecedents, and it appeared that he was more or less under Catholic influence. Apparently he sowed beside all waters, for it seems he had been attending all the Bible Classes and other classes of that kind on the Compound in the hope that he might get help somewhere. He vowed that he would not go back to his home in the country again for 10 years, so much was he concerned over his home surroundings.

Whatever may have been the means that brought him to a decision no one can tell. No doubt the Spirit had been working for some time, but soon after one of these Round Table discussions he wrote a glowing letter saying that—"he was just sure he HAD FOUND GOD." The letter was just bubbling over with joyful expressions of gratitude that his long quest was over.

It is impossible for me to be sufficiently grateful that I was led to ask the help of this fine old brother. He retired just about the time we came to Tokyo, and his sight has been gradually going, so that now he can scarcely get around alone, but his beautiful spirit flames with religious enthusiasm. I feel it has also been a wonderful thing for him to think that he can still do something for the advance of the Kingdom.

AN ENGLISH TEACHER'S TESTIMONY

By J. V. MARTIN

Is the life of an English teacher in a mission school drab? Not if that mission school is in Tokyo, and not if the teacher is willing and anxious to make the most of his opportunities.

Tokyo is the greatest student center in the world, and Aoyama Gakuin is not only the largest Methodist School in all Japan, but it is the largest Methodist mission school in the world, with its more than two thousand boys and over a thousand girls.

Here there is an opportunity to challenge the best that is in the missionary teacher, as well as the best in the great strong Methodist church in the homeland that stands behind him. Together shall we not accept the challenge and together shall we not labor to bring this great body of active eager young men and women into contact with the great truths of both the seen and the unseen world.

What am I doing? What results can I point to? The work I do mainly is of an elementary, and largely monotonous character—teaching beginners the intricacies of the English Language—especially the spoken language, yet to me there is nothing drab or monotonous about it as my interest is in



The Martin Family.



Mita Church, To'kyo.

getting ideas across to the lively minds of lively young students, and to do it in the most up-to-date scientific way. This is my task in the middle school.

In the college I teach several classes, chiefly in the Normal and Arts departments, the subjects of Phonetics and Intonation so that upon graduation the students in turn may go out to become teachers of English in schools where there are no foreign teachers. In that way I hope to broadcast or perpetuate the work I do. In all, I do twenty hours of intensive work per week in Aoyama Gakuin.

A most interesting and profitable piece of extensive work has been my privilege in connection with the Tokyo Women's College, one of the most advanced institutions for women in Japan. Here once a week until their graduation I conducted a practice class in which senior students of the school under my supervision taught beginning English to a class of untutored children from a neighboring primary school. Thus we are projecting our influence into the future.

Though I consider all my work as done in the Lord's service, that which is generally spoken of as definitely religious is found in three Bible Classes, all English. My Sunday evening class is known as the Excelsior Bible Class. It has a membership of about forty with an average attendance of about fifteen. It is composed of students and professional men from various schools and offices. (Aoyama is ably cared for in several very large classes conducted by other members of our mission). Also on Sunday morning I am conducting an English Bible Class in the Sunday School at Mita Methodist Church which is located near Keio University with many students attending. Further, a mid-week Bible class of 16 fourth-year students of the middle school meets regularly in our house.

About a year ago the Association of Foreign Teachers in Japan was organized, now numbering over a hundred members. From the beginning I have been a member of the Executive Council and at the Nara conference held in March, I was made editor of *The Foreign Teacher*—the official organ of the association. It is a small magazine published quarterly, the first number of which appeared July 5, 1929.

One more activity, which may have far reaching influence, is my work as Foreign Secretary of the Institute for Research in English Teaching—an organization which operates under the patronage of the Japanese Department of Education, and which is looked to not only by many schools and teachers in Japan for assistance and guidance, but also by many schools and teachers in other parts of the world. Through this office I am exerting an influence, an indefinite and indirect but none the less certain Christian influence in a field almost untouched by other Christian workers. I count myself highly privileged in this matter and can only wish that I were more adequately fitted to render a service commensurate with this almost unparalleled opportunity.

During the present year 1928-1929 I am serving the American Community in Tokyo to the best of my ability as Secretary of the American Association of Tokyo, an office that consumes a considerable amount of my spare time in various ways. This, although rather onerous, I feel is a contribution worth while both on my own part and on the part of the Mission.

Not a little time is consumed, and further indefinite but purposeful influence is expended, not to mention financial cost, in a large number of memberships in societies of literary, social, or international character.

Last in time though not least in importance, a word should be said about the English Summer School of Aoyama Gakuin, which is held annually, during the last week of July.

This year we had over two hundred teachers present, coming from middle-schools in all parts of the Empire including Formosa and Korea, as well as a few from China and Manchuria.

These earnest teachers come to us not only for refreshment in general cultural English subjects such as English prose, poetry, and dramatic literature but even more especially for instruction in the latest scientific methods of language teaching—particularly the Direct Method, together with Phonetics and Intonation.

In the session just closed it was my privilege to conduct a demonstration class during the first three days, for the benefit of these many observing teachers. And during the last four days to give them lectures or practice exercises in English Intonation and kindred subjects. Happily for me my hour was the first hour each day.

Mrs. Martin gave a lecture on a Missionary's Literary Contacts in Europe en route Home on Furlough.

And Dr. Heckelman gave four lectures on Browniug besides conducting the half hour song service, for four days, with the able help of his daughter Eleanor at the piano.

The remainder of the work was conducted by four well-known Japanese English scholars, either now or formerly professors of English in our school.

One afternoon was devoted to social entertainment, one item of which was ice-cream and cake in the home of a foreign teacher. For two hours a constant stream of teachers flowed through our home. Fortunately the school supplied the ice-cream and cake. Mrs. Martin and I with the kind assistance of Miss Lois Baker, daughter of our beloved Bishop and Mrs. Baker, kept the ball rolling, so to speak.

All this has proved to be a hot and taxing effort, yet we feel the far-reaching effect in the lives of these teachers as well as beyond them in the lives of their students, makes it all eminently worth while.

Taken all in all, life in this great capital even for one whose work is chiefly an English Teacher in a mission school, is full of interest, work, and joy.

A HOUSE BY THE SIDE OF THE ROAD

By ESTHER L. MARTIN

Christ is making his way in Japan, sometimes in the churches, sometimes he walks in other paths. Quite as necessary as that Christ shall be widely known is it that He shall be deeply known, that those who call themselves Christians shall really understand him and his message, and shall be grounded

in his teaching. In this need is the opportunity of our Christian schools, and of the missionary home.

We are trying to teach Him and to live His life at school and at home. And we are trying to make our home "A house by the side of the road and to be a friend to man." My husband teaches two Bible Classes, one in a Japanese church, for we want the Japanese to feel the importance of the church, and one in the home, to give Japanese young men the opportunity to come each week to a Christian home. Still another meets in our home under our supervision. This has been led thus far by a young man from New Zealand, a Wesleyan Methodist. In the autumn, either my husband or I will lead it.

We try not to be so hurried but that we have time to listen to the troubles and joys of all who come to us, and we try to solve all problems that are brought to us, whether they have to do with what seem to us big things or with what seems to a young man a big thing, such as how to wear invisible suspenders. And we try to have enough food, without being extravagant, so that someone who comes at meal time can have a place at our table, though he has not been invited ahead of time. As I think I've said to many of you, in letters or conversation, you can't be a missionary in Japan without serving tea; at least, you're a better missionary if you do serve tea. We rarely serve cakes with the tea. We keep a toaster in our sun-porch-living-dining-room and we serve tea and toast at five minutes notice.

Sometimes people keep straggling in, one after another, as they did on a Saturday this spring when four came, no two exactly together. I had intended to go shopping that day with a young American lady who wanted a new hat for Easter. She didn't get the hat, but if sitting quietly and seeming to be at leisure when one had intended to do something else, will help people to feel the friendliness of our home, and to be warmed and cheered in body and spirit, then I'll try to sit quietly, and to keep on serving tea. But please do not think that I spend all my time sitting still. I teach a few classes in English Composition in the College department of Aoyama Gakuin, and that means the correction of many papers, hard and discouraging work as every teacher who reads this knows. One class has over seventy members; by the time I've read seventy papers on "How to improve the Health of the Japanese People," or "The Ideal Wife," or "Japanese-American Relations," or whatever the subject may be, I know fairly well what the young men of Japan are thinking on that particular subject, and if need be, I try to change their thinking.

One of our joys has been helping deserving young men who have graduated here, find their way to some Methodist College in America. We can't help them much financially, but we can help them to get their entrance certificates from a good school, without which they cannot get passports and we can help them in their preparations for life in America, and see that they have letters of introduction to some one there.

These young men leave Japan with golden dreams of America; it is "the Promised Land" to them. When you meet them over there, be kind to them, lend them a sympathetic ear and if need be, a helping hand. They

have difficult problems to meet not only there but when they return here. But most of them make good in a big way, and some rise to positions of great trust and responsibility in church and state. If you help them there and we help them here, we shall be working together to hasten the time when war shall be no more, when all the nations shall be friends, and the Kingdom of God shall come on earth as it is in heaven.

The American School in Tokyo is a private school with an American principal and an American course of study. It is attended by children of thirteen different nationalities. It is a real melting pot and tries to train its pupils to be good citizens of their individual countries, and to be world citizens as well. The fees are necessarily high, and it is often a severe drain on the purse of missionary parents to pay them. We've had four children in school this year, and we know. But we are proud of the school and are trying to do our bit to help it along. This year I've served on the Parent Teacher Executive and I shall continue to do so next year. I am also a member of the Board of Trustees of the school, and next year hope to teach in the High School part of a day each week. This will mean more papers to correct, but it will also mean helping to build the lives of children, many of whom because of their early experience in the Orient will return here in later years as teachers, missionaries, business men and diplomats.



Miss Moon, the Pastor, and boys baptized
on a recent Sunday.



Miss Moon's Annual Thanksgiving dinner to Seniors
in Business Administration.



THE GEALY FAMILY

Rev. and Mrs. Gealy were on a ship approaching Yokohama for their first term of missionary service in Japan when the great Earthquake occurred on



Dr. and Mrs. F. D. Gealy, Billy
and Fred Dan Jr.

September 1st, 1923. Unable to enter Yokohama harbor, the ship went on to Kobe where the Gealys landed. From there they went to Karuizawa, a summer resort in the mountains, where everyone was excited over the quake and fire, but could not return to their homes. When the Gealys finally found their way to Tokyo, and Aoyama Gakuin to which they had been assigned, they found the school buildings had been completely wrecked and the mission homes badly damaged. It was a year before they had a home to call their own. This was surely an unpleasant introduction to missionary life, but it did not discourage the Gealys. Five years of excellent service they gave in Tokyo. Rev. Gealy is a specialist in New Testament, and most of his teaching has been in the Theological department, although he has also borne a part of the teaching burden in the college. He is a fine

musician, with great skill both as a pianist and as a choir leader and choral director. In our schools, among the people of Tokyo, both Japanese and foreign, and especially in the life of the Tokyo Union Church, his talents are of great service.

This year, while on furlough, Mr. Gealy has been studying at Union Theological Seminary in New York under the terms of a Missionary Fellowship. He has earned the M.A. degree, *summa cum laude*, and at the same time has qualified for the degree of Doctor of Philosophy from Boston University. The family are to return to Japan in September of the present year.

E. L. M.

NOT A REGULAR MISSIONARY!

By Miss MIRA B. MOON

It is my great privilege to teach 8 hours a week in the academy and 16 hours in the college at Aoyama Gakuin, Tokyo. Having my own apartment, thanks to the Mission, the opportunities of fellowship and personal work are

unlimited. My home is open every day for group meetings either social or religious. Monday afternoons academy and first year college men come for a social time. Thursday afternoons the college men and outside members of the Sunday morning Bible Class may call. Thursday evening the business men and teachers belonging to the Bible Class come for an evening of music, radio, and games.

On Tuesdays and Wednesdays small group evangelistic meetings are held. The opportunities for help at these meetings are often the result of the social hours. Sunday dinner is always shared with two or more of the older members, who are unmarried, or even with families if it is possible to have all come. Twice during the week at supper time other college students or outside members are in my home. Although not a member of the Mission, my whole life centers in the life around the Bible Class. This year our attendance has been quite regularly about 185. The members come from the leading universities and colleges in the city, also from banks and offices, and from the faculties of middle and primary schools.

Every year for 15 years it has been my privilege to give Bibles to the graduates of the Academy. At first there were only 17 in the class. The last class numbered 180. These Japanese Bibles go into all parts of the empire when the boys leave school. Some of our members stay in the Bible Class only during the academy and college courses while others who remain in Tokyo stay with us for years. Quite a group have attended for over 10 years. Many go out into smaller churches as Sunday school teachers and Christian workers.

We need not pray for greater opportunities in Japan. Our prayers should ever be for grace to meet the every day needs. May your prayers be with us and for us!

RETIRED BUT ACTIVE

By CHAS. BISHOP.

Two years ago, at the close of my furlough on the field, I was transferred from the list of active missionaries to the class of Retired on the Field. And it seems that this new relation does not exempt one from making a personal report for the Bulletin.

I may say to start with that my new work is not of a nature to produce anything very startling on paper, and the story can be told in very few words.

I have been kept on as mission accountant, and have just completed my one-hundred-and-forty-second quarterly report for the Missionary Society; the first one was for the second quarter, 1883.

During my last decade in the Business Office the responsibilities were such as to leave no time to do a great many things I was desirous of doing, and so a great quantity of different matters accumulated on my hands. These I have been trying to dispose of in one way or another during these two



Rev. and Mrs. Chas. Bishop in their Tokyo home.



Home presented for life-tenure to Mr. and Mrs. Bishop by
former Aoyama Gakuin students.

years, but I have as yet made only an indifferent beginning. I have also a fairly wide correspondence I would like to increase to wider proportions, and a Sunday Bible Class in the Ando Methodist Church.

My 'little corner' is not a spacious one, but I am trying to 'brighten' it as well as I can. So, while I cannot report great results I am glad to be able to say the days are passing very happily, and the last birthday, my seventy-ninth, was the happiest one I ever spent. My Heavenly Father has been very good to me all these years, and I am thankful for added years in which to praise Him.

A SKETCH OF THE "HOMECOMING OF MR. TETSUNOSUKE SUTO"

By JENNIE VAIL BISHOP

"A gentleman, Mr. Suto, to see you," announced the maid. Suto San, the one time student of the mission school when it was in Yokohama nearly fifty years ago, I thought with lightning speed.

About five years ago he had come to a little dinner party we had to celebrate the forty-fifth anniversary of my arrival in Japan. There for the first time in years he met his class-mate, Mr. Shinbei Kunizawa. Mr. K. had risen high in his profession but was now retired. The joy these two felt was really touching. It had been difficult to identify Mr. Suto at the time and after that occasion we had lost sight of him again.

"Show him in." The tall dignified man with iron-grey hair slowly crossed the room, took the easy chair I had indicated, and looking up, solemnly said, "Your brother, Professor Vail, I saw a notice of his death in the Aoyama Gakuho, and I came at once to see you." "Yes, Mr. Suto, my brother Milton has left us for his long home. His death was a surprise, for though he had not been quite well since his retirement, still he was, I had thought, in comfortable health. One day, the 19th of last September, after a period of unconsciousness, he looked up at his daughter Katherine who was standing by his bedside, and said, 'The Lord is my shepherd,'—as he seemed to hesitate, Katherine finished the quotation, 'I shall not want.' With a smile of assent, in perfect peace he fell asleep in Jesus, and there passed from time into eternity one of the sweetest spirits that ever drew breath."

At these words our guest dropped his head into his hands, his whole frame shook, and he sobbed aloud as I have never heard human being sob. "Oh, I have been a fool!" he cried; "I will follow him." It was given me to say to Mr. Suto, my one time student in a Bible Class, "If you follow him you will have to follow Him whom my brother Milton loved. Him with a capital 'H,' his Lord and Saviour." "I will, I will," he earnestly replied. In a moment as by common consent we were seated opposite each other at my desk, teacher and pupil as in days long gone by. I opened my Bible, but the need for that kind of instruction seemed now untimely. The struggle of long years was over, and Suto San was ready to acknowledge Him, Milton's

Saviour, as his own. I need not recall what I said in the prayer of praise and petition that followed. At the close I said, "And now, Suto-san, you pray for yourself." He said, "Next time." I replied, "I think it had better be now." Of his short petition I was impressed with these words: "O Lord, forgive me. O God, if I have wronged any one, forgive me!"

As we lifted our heads I began to think hard as to how I should show him that the next step was confession and profession. But it was unnecessary, for he interrupted my thought with, "And now, when shall I be baptized? I want you to baptize me." I replied, "That can't be, for only an ordained minister performs that rite in our church." He answered, "Well, some day please explain more fully." I asked, "How would you like to have Mr. Bishop baptize you?" He said, "That will be all right; yes, I'll let Mr. Bishop baptize me, but no one else."

After consultation with President Ishizaka who had known Mr. Suto in Yokohama, it was decided that the baptism should be administered at the Memorial service for my brother. A good number of Milton's old students came to the service, men from all walks of life, professional men, business men occupying high positions of trust under the Imperial Japanese Government, under the King of kings,—all united in the common desire to pay reverence to the memory of him who had been so many years before their deeply beloved teacher and friend. Mrs. Suto is an invalid, but the young son and daughter were present, and the expression on the faces of both was beatific.

"Would there be any objection to my praying in English at the baptism?" Mr. Suto had asked. And he offered an impressive petition in perfect English. A feeling of deep joy seemed to pervade the whole service. Thus this Memorial observance on the 28th of last December was made even more beautiful and impressive by the public confession of the Christian faith by a student of Milton Vail's ministry in the Methodist Seminary at Yokohama, and in the Ei-Wa-Gakko in 1888, the Yokohama school having been transferred that year to Tsukiji, Tokyo, and united with the Eigo Gakko in Tokyo. This institution, called the Ei-Wa-Gakko, was removed to the new site given by Dr. John F. Goucher the following year, and became the Aoyama Gakuin as we know it.

Undoubtedly the thought, "Prof. Vail loves us," kept his memory green in this student's heart during the long years of non-intercourse. Allow me to quote from Mr. Suto himself. "Once when I was sick in Yokohama with *kakke*, Prof. Vail took a jinrikisha and came to see me." Not until late in 1915, about thirty-two years later, did these two men meet again, Mr. Suto, Acting Manager of the San Francisco Branch of the Yokohama Specie Bank, and Milton Vail, President of the School for Japanese young men, carried on under the board of Home Missions, in Oakland, Calif. The Japan American Society gave a dinner at one of San Francisco's largest hotels. Both men were present. The moment Milton Vail's eyes fell upon Suto, he walked up to his pupil of thirty odd years before and greeted him with "Well, Suto San, how are you?" Shortly after this meeting, Mr. Suto was entertained at Mr. Vail's Oakland home.

As I write this two sayings from the Sacred Word come to my mind: "The Good Shepherd remembereth his sheep—He calleth them by name," and again, "I was hungry and ye fed me." Hungry, not for my bread, but for that friendship that so trusts that the very door of one's sacred home life is thrown open with cordiality.

Mr. Suto has been accustomed for so many years during his sojourns abroad to attend Christian services conducted in English that he naturally now desires to identify himself with the Union Church in Tokyo which he expects to join formally when the proper time is indicated.

Just a word in conclusion: Mr. Bishop and I are finding it a privilege to enjoy the friendship of one who so revered my brother, who first loved him. "We love Him because He first loved us."

A RETURNING MISSIONARY FAMILY

Rev. and Mrs. Floyd Shacklock and two children are returning to Japan on August 19 after a long absence in America. Mr. Shacklock first came to Japan as secretary to Bishop Welch. He later joined the Japan Mission Council, and was stationed in Tokyo and later in Hirosaki. Mrs. Shacklock is the daughter of Dr. and Mrs. J. G. Dunlop of the Presbyterian Mission in Japan, and before her marriage was a member of the Presbyterian Mission and a teacher at the Tokyo Women's Christian College. Rev. and Mrs. Shacklock have been assigned to Language Study in Tokyo for the first six months after their arrival. They will live at 2 Aoyama Gakuin.

E. L. M.



The Shacklock Family.

YOKOHAMA

THE DRAPER FAMILY

Dr. and Mrs. Gideon F. Draper came to Japan on March 20th, 1880. Dr. Draper belongs to a family which has given remarkably distinguished service to the Methodist Episcopal Church. Both his father and grandfather were Methodist preachers, and Gideon-the-third followed in apostolic succession. Dr. Draper welcomed his parents, Dr. and Mrs. Gideon Draper, Jr., to his home in Yokohama in October, 1889, but the father died only a few months after his arrival. The mother later went with the family to Hakodate and passed away there in 1899. Both are buried in Yokohama.

Three children of Dr. and Mrs. Gideon F. Draper have returned to Japan as missionaries after completing college in America. Enid, the oldest daughter, returned to Japan in 1901 as a teacher, and a year or two later, married Mr. P. A. Smith. Rev. and Mrs. Smith are members of the Protestant Episcopal mission, and are making a very real contribution to Christian life in Japan.

The Misses Winifred and Marion Draper returned to Japan as missionaries of the Woman's Foreign Missionary Society in 1913. Miss Winifred has remained with the W.F.M.S. She lives in her parent's home and joins her labors with theirs for the coming of the Kingdom in Yokohama and outlying regions. Miss Marion's health has prevented continuous service with the Society. She was in Japan but not in missionary service at the time of the Great Earthquake. Her parents were in America, and there were no Methodist missionaries and few of any denomination in Yokohama. In spite of her limited physical strength Miss Marion threw herself into the breach. Her social service work at that time alone is enough to make her name remembered gratefully by hundreds of Japanese residents in Yokohama whom she helped



The Draper Missionary Family. From left to right—Dr. Draper, Mrs. Draper, their daughter Enid (Mrs. P. A. Smith), their granddaughter Frances Smith, their son-in-law P. A. Smith, and their daughters Winifred and Marion Draper.

in their time of greatest need.

Our Methodist mission all felt honored when Dr. Draper was granted a silver cup by His Imperial Majesty, the Emperor of Japan, at the time of the coronation in November, 1928. The cup was given in recognition of Dr. Draper's social service in connection with the School for the Blind in Yokohama, which his mother founded over 35 years ago.

E. L. M.

A MANIFOLD MINISTRY

By GIDEON F. DRAPER

The work of the year under review has been varied and absorbing.

I. In the first place:—as to direct evangelistic work, I am connected with five stations or circuits on two districts and try to visit each at least once in two months.

The Kwanto District comprises four prefectures around Tokyo, to the north and east, and is very extensive, covering a territory of nearly 7,000 square miles. The Kanagawa District includes only the prefecture by that name. I am also nominally District Missionary for the Tokyo District which comprises the capital and its suburbs; but have no funds for work in this most important center, the heart of the Empire. In both this and the Kanagawa District there is a large proportion of self-supporting churches; while in the Kwanto District there is not more than one even approximating that condition, at present.

In the Kwanto District my work is with three circuits the first of which is Kumagae, consisting of the church in the large town of that name and of an outstation at Okegawa, a few miles to the south, where the services are held in a weaving factory. The sixty or seventy girls who tend the power looms form an interesting and interested congregation. At least thirteen have already been baptized, as well as the manager of the factory, and if the zest with which they join in singing the hymns at the services is any criterion of their earnestness we have great reason for encouragement.

The church at Kumagae has a history of over forty years but until recently it has not, for some years at least, shown much aggressive spirit. However, there is a real advance now evident and one indication of this is the report of their Watch-night service. Though not largely attended it was such a blessed season that all were melted to tears as they waited on the Lord. This spiritual blessing manifests itself in a keener sense of responsibility for the advance of the work. Their motto for the new year is "Every one bring one, at least, into the Church." Also there is a strong feeling that the church must become self-supporting by the conference of next year.

On the Ogawa circuit there is also a movement toward self-support. The work is scattered over several villages. Of late the evening services at the church in Ogawa have increased in attendance from eight or ten to thirty or forty, mostly young men from the nearby village.

The Ogose More circuit has had no regular pastor but has had occasional visits from a theological student of Aoyama. As a result very little has been accomplished during the year.

The Kwantō District was set off from the Tokyo District at the last Annual Conference, and held its first District Conference at Kumagae in the autumn. While not a large gathering it was both interesting and suggestive. Some of the appointments where work has been carried on for many years were reported as virtually "dead," while none reported a very decided advance. Both men and means are lacking for a really aggressive campaign. However, this conference was truly helpful and the special evangelistic services held in connection with it resulted in the gathering in of between twenty and thirty inquirers.

On the Kanagawa District I am connected with two points. First:—Fujisawa, a large town about fourteen miles from Yokohama and a stronghold of Buddhism, as the central temple of the Jishū Sect is found here. It was established more than six hundred years ago. As may be imagined, this is not a very easy field, but progress in the work is manifest and better days are surely ahead. Here we need a church building, but the former property, on which was a debt of four thousand Yen, was destroyed by the earthquake, and only the indebtedness and the land remain. A temporary structure has been erected and answers the purpose for the present, but help is greatly needed.

At the last conference my work in the city of Yokohama was changed from Hodegaya, a growing suburb, to Hommōku, a growing church in the residential section. The prominent feature of this church is its large and live Sunday School. They fill the "barrack," now used as a place of worship, to overflowing each Sabbath morning. They have a wonderfully fine group of children. The church is also an active organization. They have been helped in the purchase of the lot on which this temporary building stands and are now planning for a new building, which must be erected within a couple of years as the municipal regulations fix a limit beyond which such "barracks" may not be used.

On the Tokyo District our program calls for social service work, as one item, in connection with the church at Asakusa, where the opportunity for evangelism along that line is virtually unlimited; but the necessary funds and the worker who should be able to give a large share of his time to this field are both lacking.

II. As a means of getting into touch with young men I have two English Bible classes each week; one meeting in my home for students of the Commercial College of this city and one at a private High School. They meet during "term" time and are a very interesting means of "seed-sowing."

III. In connection with the principal Methodist Church of this city there is an English Night School, of which I am nominally Principal. I teach there one evening a week and also frequently attend the weekly religious service that is held for all the students. Through this school many young people who would not be reached otherwise are brought into contact with the church.

IV. No report of my work would be complete if I failed to mention the



*Dr. Charles F. Draper
the General Manager of the Mission*



*Miss Draper at her
work in Yokohama*



The Yokohama Blind School.

Yokohama Christian School for the Blind, of which I am,—again nominally,—the Principal. Started over thirty-five years ago by my mother, as a class for blind masseur-apprentices, it has been continued under many difficulties and vicissitudes until today. Now it is virtually a “home” for blind children, with from twenty-five to thirty inmates. Primary grade education is given as well as instruction in massage, music and knitting. Under the careful instruction of a kind young man the pupils have become quite efficient as a “harmonica band,” rendering very good music. The great burden on the Board of Trustees is the financial problem: the burden of debt.

V. In addition to the claims of the above interests on time and energy a very considerable amount of committee work demands attention; also not a little time is consumed in meeting and assisting friends who may be going through this port.

A most interesting incident occurred during the year. The pastor of one of our city churches asked me to accompany him on a visit to the home of one of his older members, a very earnest sister in one of the outlying villages. For years she had been praying for the conversion of her husband, but he seemed to be very indifferent. The pastor and I both talked earnestly with him, urging him to make a decision for Christ. He finally did so and I baptized him there in his own home, to the great joy of his good wife, who was almost overcome by her emotions. Not many months later he was taken ill and passed away just before the close of the year. The sorrowing wife had rich consolation in the thought of his surrender to Christ—though it was at what proved to be the eleventh hour.

While writing this report a caller has made his appearance in great distress of mind. He wanted relief along religious lines but was not at all convinced of God's existence, or at least of his power to aid,—if he did exist. It was pitiful to see the evident hopeless and helpless condition of his mind, and it was no easy task to help him out of his darkness into the true light that I felt so clearly in my own mind. After long conversation he was willing to join with me in prayer. For further assistance I sent him down to the pastor of our main church, Bro. Hirata, and I pray that he may come out into a clear consciousness of the indwelling Christ.

This may be an extreme case but doubtless there are very many in this city and all over the land who are living in doubt and uncertainty today, longing for the light. The question arises:—“Are we doing all we can to help them?”

MOTHERS' WORK AND CHILD WELFARE

By Mrs. G. F. DRAPER

One of the indications of advance in our Mothers' Association work is a marked interest in the International Work for Mothers and Child Welfare.

It is over thirty years since Mrs. Chappell attended the Mothers' Congress at Washington, D.C. and thus came to be, thru the inspiration there received, the founder of our work in Japan. She always wanted to keep in touch with

world-wide work. As I followed her in this work, I was considered a member of the International Committee in Japan. Because of this relation I was informed of the International Educational Conference of August, 1927, in Toronto, Canada, and was asked if Japan could not be represented.

So, at the suggestion of our Executive Committee, I prepared an Exhibit of our Leaflets, in album form, interspersed with pictures; such as of Mrs. Chappell, our Founder; of various meetings when such famous men as the Hon. Taro Ando and Count Okuma addressed us; of Japanese mothers and their babies or families, and of our present workers and their homes. When it was finished I could but be proud of it, even if it was "made in Japan." It was splendidly received in Toronto and when a Child Welfare Association was formed, to meet every two years, Japan received the Vice-presidency.

This Association met in congress at Geneva, Switzerland, during the latter part of July and the first of August this year. By correspondence it was arranged that Mrs. Alexander, who was returning on furlough by way of Europe at that time, should carry our greetings and represent our Japan Association there. We bade her "God-speed", and now have a keener interest in the International phase of the work than ever before.

A meeting of our Executive Committee, and a few others interested in the Association work from its very start, was held at my home for a luncheon and to bid Mrs. Alexander "God-speed" on her journey. A photograph of this group of earnest, devoted women who are filled with the hope of elevating and purifying the homes of Japan, accompanies this story.

With a few exceptions it represents mothers who have reared their children in the fear of the Lord. Such children are the hope of the Church!

Herewith, also, are the pictures of two babies, both named "Makoto" (Truth). Their mothers are both workers in our Hommoku Church (Yokohama). The first is President of the Women's Meeting (Fujinkwai). She has a history that is touching. She was married to a man as his second wife, but the fact that the husband-to-be already had five children was kept in the dark as the marriage was arranged by a "go-between," according to Japanese custom. Awakened to her responsibility, she was so frightened that she wanted to run away, but finally concluded to stand by and do her best.

Seeing the advertisement of our service in front of the church she was led to attend, hoping to find some comfort in her hard life. Then came the earthquake, with its terrible destruction, and after it she became interested in assisting Marion Draper in her Relief Distribution and Knitting Classes; and through the religious instruction at these meetings she became a believer, and is now one of our leaders. This is a picture of her and her own two children. I called on this baby on "Mothers' Day" and found that his name is "Truth."

This other dear baby is the son of our wide-awake pastor of this same church. His grandmother is one of our oldest Bible-women, and is still actively engaged in leading many to Christ. She has an enthusiastic Mothers' Association meeting with over forty members, and this in a country village church.

May these two darlings, when grown, testify to the *Truth*, and become active workers in the Lord's Vineyard.



A Japanese baby named
Truth.



Another "Truth" with her Mother
and sister.



Executive Committee of the Mothers' Association of Japan.

FUKUOKA

FROM FUKUOKA TO THE LOO CHOO ISLANDS

By R. S. SPENCER

At no stage in the history of Protestant work in Japan, has there been a deeper appreciation on the part of the Japanese Christians generally, of the part which earnest Christians from the West might play in the advancement of the Kingdom of God in Japan. Outside Christian circles there is a sense of need in spiritual matters which frequently manifests itself in the words of leaders, and is evident in the many who visit the missionary home, at times to the extent of upsetting the natural life of a home. To the tiny group of missionaries of the Methodist Episcopal Church remaining in evangelistic work, such a situation, despite all its pressure and regrets for work which cannot be done, cannot but bring some of the deepest satisfactions possible to the life of a Christian worker.

In such a period, because of the dropping out of missionaries for age or other reasons, with no reinforcements coming, it has become the task of the writer to care as a missionary for the interests of ten churches scattered through four prefectures in the southern end of Japan. These are, Fukuoka, with 2½ million people; Kumamoto with 1½ million; Kagoshima likewise with 1½ million; and Okinawa with five hundred thousand. Roughly speaking, the only representatives of the Board of Foreign Missions of the M. E. Church among six million Japanese, are the writer and his wife, and that in one of our oldest, most open, and most productive fields. Stated in terms of travel, one man is asked to work a district in which four days and nights of travel are necessary merely to pass from one end to the other.

Speaking financially, the necessary budget of this field amounts to practically Yen 10,000, of which only Yen 4,520 is an assured income from the Board of Foreign Missions appropriation, laying upon the missionary the responsibility of either finding the balance, or discharging workers and closing work. To meet this need, a quarterly news letter reaching to over one thousand copies, forms one portion of the writer's regular work, with the great help of his wife and children.

Teaching in schools, government and other, offers an easy way of securing needed funds, tho necessarily limiting the time and strength available for the field work. During 1928, two hours teaching in the Imperial University at Fukuoka has brought an income of Yen 75 per month, but since conversation lessons have often gravitated naturally to the questions of the spiritual needs of men, we feel, too, that other seed has been sown which will develop. Six hours of Bible teaching in the Fukuoka Girls' School (W.F.M.S.) tho producing less financially, has been infinitely more soul-satisfying in the opportunities for Christian work, and we trust that under God's blessing, influences have been generated which will flow out into many homes and lives.

Despite the necessary limitations to field work caused by teaching, some rich opportunities have been gratefully accepted. Our greatest regret is that a combination of teaching and health made any visit to the Loo Choo islands (Okinawa), impossible during 1928. From Kyushu, and even beyond, numerous calls for meetings and series of meetings have come, (many of which could not be accepted), not alone from churches with which we are administratively connected, but also from other Methodist Churches, schools, and even from other denominations. In April a three-day series of addresses was given in connection with a district meeting and retreat. In May similar series were given in Kokura and Omuta Churches. July brought an unusual opening in a government girls' high school—one which could be duplicated often if time allowed. November was crowded with a preaching visitation to Wakamatsu, a week of meetings in the Fukuoka Girls' School in which we co-operated, and a visitation to Miyazaki for the Congregational Church. All these opportunities outside the Mission-connected churches, added to many within, have brought rare blessings to me; the results are in God's hands.

Work in all the churches connected with the Mission has been followed with the closest interest, even tho frequent visitation was not possible. In the Loo Choo Islands (Okinawa), some advance has been registered despite the terrific financial stringency. A slight advance in self-support is promised for 1929. At Naha, the capital city, our church, probably the largest Protestant (or any Christian) Church in the islands has received approximately \$5,000 from America toward a church building. They are now raising an equal sum, and it is hoped that 1929 will see the completion of a respectable church building. Awase, our smallest point, has thru 1928 been maintained without one cent of American aid—a real triumph in self-support.

In Kagoshima prefecture, by arrangement with the Japan Methodist Church, our second church in Kagoshima city was united with the main church most happily, and we assumed responsibility for the work centering in the large town of Sendai. Bro. Homma, appointed in March, was called higher in June, and problems were left. Sendai has not progressed largely, but instead, Akune, an outpost, has grown wonderfully, and early in 1929 a Methodist society was organized there, with a dozen or more new members.

The Yatsushiro Church has been struggling, but bravely, against financial depression. Bro. Kono continues his spiritual, and well organized work, gathering around himself a fine group of men. The Kindergarten draws a full complement of students, tho charging more than other kindergartens in the community. Despite local financial difficulties, there is no backward step, and several new members have been added.

In the Fukuoka region, the three churches at Tsuyasaki, Hakata and Maebara have had a most happy year. Maebara, suffering from the conduct of a former 'holier than thou' evangelist, has climbed slowly, but the fine spirit of Bro. Yamazaki, appointed in March, is winning. 1929 should see real growth. Tsuyasaki, with its group of strong Christian men led by Bro. Kuwahara, has no problems; they are all opportunities. Five await baptism. Hakata has markedly grown during the year, and with 1929 will make an



The Spencer Family at home.



An issue of the Fukuoka News
Letter sponsored by
Marjorie Spencer.



Part of our S.S. Class in the Spencer
home. Miss Kawabe teaching.



18% advance in self-support, despite the removal of the largest giver. A recent phenomenon, utterly new, has been the coming to the church of several local Hakata people. Can it be that blank wall of religious opposition is crumbling, and our opportunity has come? If so, we thank God. Bro. Sasamori, in his sixth year, preaches better each Sunday; fresh, telling, spiritual, winsome.

I could not close a report like this without expressions of gratitude toward two. Mr. T. Sato, coming from five years fellowship with my father, has been to me an invaluable friend, adviser and fellow-worker. I owe much to him. In Bro. H. O. Saijo, pastor of the Fukuoka Church and superintendent of the North Kyushu District, we have such a spiritual leader, and I, especially, such an intimate and cordial brother as to make my whole work a spiritual privilege. I find it difficult to conceive how any man, of any race, could be more brotherly, or instinctively and constructively spiritual in all his administration of the district routine. The mere privilege of being associated in the work of the Kingdom with such men and women as form the staff of this wide district, more than compensates for anything which might be called sacrifice in the life of an evangelistic missionary.

The finest thing is that "we love because He first loved us."

WHAT A MISSIONARY WIFE CAN DO

By EVELYN McALPINE SPENCER

A report of work? It is so varied for the mother of four girls that I fear any account will be as jumbled as my little Marjorie was one day. After "listening in" on her two big sisters' school performances for a while, she said to her doll, "Now you must do your compo-ris-matic." Far from being such a wanderer as my husband, I have to do what work I can at home; but I assure you that there's plenty of 'compo-ris-matic' to be done there.

Item one on the 1928 schedule was teaching our children every morning, and now that the little ones, too, need kindergarten and beginners' work, my task is difficult—but dear. Items two and three, for me, are study of the Japanese language, and helping with the Bible school for neighborhood children on alternate afternoons. The house is too small to hold the whole school at once, and we have only one teacher; so instead of meeting on Sunday morning, we have the children come in two groups on week-day afternoons. After the lesson is a play period; and often when weather prevents the use of the yard, our victrola has done good service for a happy group in the living room (cleared for action). The home life of Japanese children, compared to the joys our children know, seems barren indeed, and it is pathetic to see their eager enjoyment of any little dramatization. They don't make very ferocious lions or growly bears, but how they can laugh!

For a time, another regular item was meeting a boys' club here on Saturday afternoons. This group had been in our little home S.S. but being now in Middle School grade, I was trying to hold them together until they

could become regular members of a boys' class in the Congregational church nearby. That accomplished, I gave up the class, and am hoping ere long to have a girls' club, instead.

Aside from regular classes, there are all sorts of occasional interesting happenings within these same walls: cooking classes for a while last spring, with Bible talks afterwards; meetings of "ladies-aiders"; or rollicking groups of school girls from the Fukuoka Jo Gakko (W.F.M.S.) where my husband is teaching. As we want them to feel that they can come to us after graduation, we are having the various classes in sections for an afternoon's play, and tea. Sometimes, again, it is a group from the Buddhist girls' school on this street. They come for English and get it through the medium of the English Bible. Only our dear fellow-worker, Miss Hagen, who gathered this class, has been transferred to Nagasaki, and they are not coming just now. (This is one of the many opportunities waiting for someone!) Only last Sunday, one of the girls who was previously in that class, but is now in the normal school, came to say that she was attending church regularly, and wanted to come for more instruction in Christianity. How happy she seemed to find some one to talk to out of her heart! O, these girls—from such homes, some of them, that I can scarce call them homes—how they grip my heart!

The tale isn't nearly told. Today is the first wedding anniversary of one of the nicest young couples I ever saw, married right here in our home. The bride was the charming daughter of Mr. Sato, our good right hand: and the groom a promising young minister. Their home, beautifully Christian, has been a revelation to one at least. The wife of Mr. Sato's profligate brother fled there for refuge, and wrote back to her husband that she did not know such love could exist. Other weddings not a few; gatherings glad, or sad, has that living room witnessed. Happy times among the circle of friends or family, not included in a report of work, but invaluable in keeping up morale. Heart-breaking times—a girl with a distinct gift for children's work, wants to consecrate her life as a kindergartener. The way is opened to school, and then her family baulks the whole plan. Or a pretty young girl, whose mother marries her to an old man for financial reasons, comes to weep out her sad story. A young husband, married in our home two years before, stands with us and sees the triumphant translation of his dear wife, a sacrifice on the altar of the Moloch of medical training without Christ, and then comes home with us to spend the night in what was his bridal chamber two years ago. Or a fine young Christian teacher, married in our home, and then divorced almost immediately because the new parents, whose name he took, did not approve his Christian way of acting, comes to us for Christmas dinner, with a poverty-stricken Russian Mohammedan couple.

O you, who have enjoyed Christian homes in America, thank God for them, and come and help us build them here! If you young women can each bring a good man along, so much the better! Never have we been so short of workers, nor had before us more wide open doors. The single women's opportunities are boundless, but the home-makers' are unique. Come and build Christian homes, every one a garrison of grace and courage. Like Nelson at Trafalgar, wasn't it, "I wouldn't be elsewhere for worlds."

NAGASAKI

NAGASAKI IN CHRISTIAN HISTORY

By W. W. KRIDER

Anjiro was a true Japanese—he wanted to travel and “see the world.” But that was in 1540 and travel was not so easy. Yet he reached Malacca and there he met one of the greatest missionaries of all times, Francis Xavier. Nearly four centuries later we read that a Catholic bishop laid the corner-stone in San Francisco for the “St. Francis Xavier Mission for Japanese.” There is an interesting story of Christian evangelism, persecution, and re-establishment in between these two events.

Anjiro accepted Christ, and became fired with the same devotion and zeal as his great teacher. When Xavier asked Anjiro what prospects Christianity would have in Japan the reply was, “My people would not immediately assent to what might be said to them, but they would investigate this religion by a multitude of questions, and, above all, by observing whether your conduct agreed with your words. This done, the daimyos, the nobility, and the people would flock to Christ, being a nation that always follows reason as a guide.” This was enough of a challenge for Xavier, so the two of them set out for Japan. They arrived first at Kagoshima, in southern Kyushu Island. Here they were received with great cordiality by all from Prince to common people. After a few weeks they set out for an evangelistic tour and everywhere they met with success. They visited Hirado (a Dutch trading post near Nagasaki), Bungo (the present prefecture of Oita), Yamaguchi (on the main Island), finally going to Kyoto the capital. In the latter place Xavier found nothing but confusion and dilapidation because of the civil wars that were being waged. He failed to get the desired audience with the Emperor, and the people had no mind for religion to hear his preaching. So in disappointment he returned to Bungo. Many Christians had been made, however, and he felt his call to China. So he departed for Macao, having spent less than two years in Japan, there to die within a few months on a little island in the Canton river.

His work was done. He had inspired a host of Portuguese and Spanish missionaries by his example and success. These immediately began to pour into Japan and to achieve success in evangelism similar to that of their pioneer. Political and social strife had brought moral degradation to the country, so many people were ready to embrace this new religion in a hope of finding something better. Within thirty years, according to Catholic records, 200 churches had been established and 150,000 converts had been won. Japanese records put the estimate of converts at two million, thus constituting a goodly percentage of the total population, but this figure was doubtless too high. At any rate, Catholic Christianity made wonderful headway during the latter half of the 1500's.

Nobunaga, the rising Shogun, had an old quarrel with the Buddhists, and

as a result he gave his favors to the missionaries, building them a chapel in Kyoto and allowing them unusual privileges. The lords of several provinces accepted the faith and commanded their subjects to embrace Christianity or go into exile. A delegation of nobles went to Rome in 1583 as representatives of the Christian lords of Kyushu declaring themselves vassals of the Holy See. Christian evangelism began to have the character of the Inquisition.

Times were soon to change, however, for the new Shogun, Hideyoshi, had been observing the aggressive policies of the missionaries under the former regime, and he determined to put an end to this dangerous influence before it was too late. When questioning a Portuguese he had been told that it was the European policy to send the trader and missionary as a forerunner of the soldier. This was a startling revelation, so he immediately expelled priests, closed churches, and forbade preaching. But the priests were not so easily banished and in 1597 twenty-six were taken to Nagasaki and crucified. In this first group were six Franciscans. Following this were other crucifixions in Nagasaki and elsewhere. As late as 1829 seven native Christians were crucified in Osaka. The places made sacred by martyr blood have never been forgotten by the Catholic believers to this day, and the stories of heroism under persecution have never ceased to be focal points for Catholic loyalty.

If the persecution of Hideyoshi was hard, that of his successor, Ieyasu, was doubly hard. The Christian lords had made the mistake of championing the wrong aspirant to power. So fire, the cross, and the sword were not spared during the next few years in an effort to completely stamp out Christianity. In 1638 the Christians made their last stand in an old castle near Nagasaki, at Shimabara. But when this fell Christianity was suppressed until the modern era. Official commissions were established to search out believers. The remnant of an old custom of opening the house wide to official inspection of these commissions still exists in one of the Nagasaki festivals when houses are opened wide to full view of the street for one evening. In some places the custom was practiced of annually causing all people to tread upon the Cross, even upon pictures of Christ, in order to signify their complete renunciation of Christianity. Edict boards were erected in all towns and villages forbidding Christianity under penalty of death. These boards stood until 1872, even after the missionaries had been in Japan for 14 years of the modern era, even until the very years when Methodist missionaries came to Japan. But the practice of the Faith was never stamped out for when the missionaries came back in 1859 groups of believers came out of the hills and from the isolated islands to greet missionaries with the sign of the Cross. There are families who boast unbroken faith for 350 years! In passing it might be pointed out that Japan has never been anti-Christian because of any antipathy to Christianity itself. Japan has truly been a reasoning and reasonable nation, as Anjiro told Xavier. But persecutions came because of the political intrigue in which the early Church became involved. The rulers of the country honestly thought that the Church formed a menace to national life.

The Catholic Church is strong in Nagasaki today, doubtless aided by the

early beginnings of Xavier and his successors. Side by side with the Catholic institutions in the city are strong Protestant agencies of evangelism. And the Methodist Church is duly represented with four churches, a Boys' School, Chinzai Gakuin, a Girls' School, Kwassui Jo Gakko—each with 500 students,—three kindergartens, and a social service institution in the Shipbuilding Yard that is serving many phases of community need.

It will be of interest to many to think of Nagasaki as the scene of "Madame Butterfly." The author of this story, John Luther Long, was the brother of a Methodist missionary in Nagasaki. It seems very appropriate that the scene of such a story should be in Nagasaki because in this city Japan has been meeting the West in trade, learning, religion, and friendship for three hundred and eighty years, from the days of Dutch traders and Xavier until the present.

THIS ONE THING THEY LACK

By W. W. KRIDER

If you ever traveled on an ocean liner you may have taken its existence for granted without much thought of the processes of construction. But ships don't "just happen," they are planned by wise men in their million details, the materials are assembled by a buying staff from all over the world, and they are manufactured by thousands of trained mechanics working many months in most cases. When the writer was coming to Japan a little more than eight years ago, in mid-Pacific his ship passed within three-fourths of a mile of the "Tenyo Maru," a 20,000 ton ship of 550 feet length. Someone told him that it had been built a few years before in the Mitsubishi Shipbuilding Yard at Nagasaki, Japan. I had seen the name "Tenyo Maru" in print and had heard travelers speak of it, but to see this giant of steel, animated with several thousand horse power as it pushed across the Pacific at 15 knots an hour aroused my imagination. Behind that ship was an intensely interesting story of its construction, and there must have been thousands of interesting men who had something to do with it. It happened that these missionaries were destined to work with these very men, to enter their homes and know their families, and to have something to do with the educational, social, and religious training of some of them within the next few years.

So the "Tenyo Maru" became a living soul, as it were. And when we arrived in Nagasaki we felt the soul of that shipbuilding community pulsating almost every hour of day and night. The men are there—7,000 of them in the factories, and 25,000 men, women, and children living in the Akunoura community surrounding the Nagasaki Yard. And the gantries are there, some of them 800 feet long; the dry docks are there, 730 feet long capable of taking the largest ships on the Pacific; the lifting cranes are there 185 feet high; the blue prints are there showing the design of some of the finest ships built. And the men to carry out these plans with all this

machinery are there. This was the challenge that has faced the Methodist church for 25 years, and very little was done to meet the challenge until recently.

For 50 years the Methodist church has been in educational work just across Nagasaki harbor. And the Church has been carrying on evangelistic work in the city. Every day we could see the men pouring into the factories (if we arose early enough in the morning), and every evening see them pour out to their homes. We heard the whistles, saw the ships slide off the ways as they were finished, and on out to sea to take their place in world commerce. But these workmen were never offered the opportunity of hearing the message of Christ until in recent years.

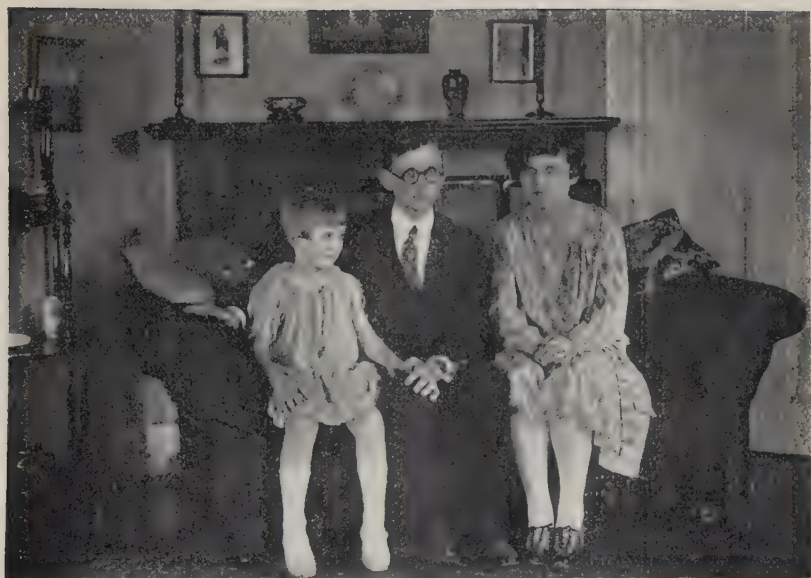
There were two missionaries Dr. and Mrs. F. N. Scott, completely absorbed in educational work, who could not get away from this challenge of the shipbuilders. They tried several means of reaching these people, but time and facilities made it impossible. But they established a memorial fund, to perpetuate the memory of their two children. The idea grew, and the fund grew; and to make a long story short, a beautiful plant was completed in 1928 and a Methodist congregation has been established.

As you can easily imagine, a shipbuilding community is full of activity. And a church with a one-day-a-week service would have no place there. The Akunoura church has had "SERVICE" for its motto from the beginning. There has been a kindergarten for the children, and an English Night School for the young people (both of these with Government Educational Department recognition), a Mothers' Club, a Fathers' Club, a library, a young people's society with its social and literary activities, a community playground, and a positive effort to be friendly and helpful in the community. And at the center of all has been the story of salvation of our Master Jesus Christ.

This community has all the outward appearances of a modern thriving industrial community. But at the heart of it there is a great lack. There has been a break with the past life and traditions of Japan. The hearts of the workmen are empty, God is not there. They have work to do, too much of it. They have something to think about, entirely materialistic things to center their thought upon. They have not spiritual inspiration. They have meaningless remnants of old religions, but they are "as sounding brass" to their enlightened minds. This one thing they lack, the quickening power of the Gospel of Christ. And this is what the Methodist church is trying to do in the Shipbuilding community of Nagasaki now, through its missionaries and staff in the new Community church. The attempt is unique in the church. There are many problems to solve, and the needs for prayers and gifts are great. But surely the Methodist Church never had an opportunity more typical of its original mission than this one presented by the makers of the "Tenyo Maru" and a hundred sea-going steel ships.

Korea, a Foreign "Home Mission" Field

In Korea there are more than 400,000 Japanese, and these present a most needy and attractive "home mission" field for the Japan Methodist Church in a "foreign" land. These Japanese have left their homes in Japan proper



Rev. and Mrs. Walter W. Krider, and daughter, Phyllis Ann, Nagasaki.



Akunoura Kindergarten Mothers' Association, Nagasaki.

in quest of fortune, usually moved by exceptional ambition and ability. Thus they form a fine type of Japanese, and the Christian gospel has a ready hearing.

It has been only 17 years since the Methodist Church went into Korea for evangelism among Japanese people. This was under the leadership of Dr. F. H. Smith, now on the Pacific Coast of America working there for the Japanese. But in this last 17 years a dozen self-supporting churches have been developed, and as many more are on the way to self-support. The writer makes trips to Korea once or twice a year in the interests of several churches that are aided by our Mission. There is an optimism and courage that is refreshing. It is like a tonic to visit them and catch the spirit of progress that fills every church. The restraints are off. The age-old temple does not overshadow the community. New ideas, social and religious, have a fair chance. And so this foreign mission field of the Japan Methodist Church is sending back into the life of the home church in Japan a spirit of enthusiasm and aggressive evangelism that is ever quickening the life of the whole church.

Four Times One-Fourth Missionary Does Not Equal a Whole Missionary

Mathematically it ought to be true that four times one-fourth equals one, but I am afraid that if a missionary is divided in time and energy into four parts for four different kinds of work, the total does not equal what a whole missionary ought to accomplish.

Missionaries are scarce in Japan, and this missionary family must scatter themselves over four distinct pieces of work. A few years ago there were at least three missionaries doing the work, though far more thoroughly and efficiently, than we are doing today.

There were two families in the boys' school at Nagasaki, Chinzei Gakuin. This is a magnificent opportunity for Christian work among 500 young men, but now only one family can give full time to it, and the quarter of the family mentioned above.

Then there is the district work around Nagasaki. There are nearly a million people in the Prefecture, and there is no other free agent for evangelism in the Japan Methodist Church than the missionary. But there is little time left for aggressive work outside of the four regular preaching points for which the Mission has responsibility.

The church in the Mitsubishi Shipbuilding district offers a challenge for more energy than a missionary family could put in at the best, but this must go begging with only a quarter of the time, or else "steal" some of the time from other work.

And there is the vast field of Korea, unlimited in opportunity and mileage. It is soul-wracking to stand by and see such opportunity go unheeded. What is the answer? There are surely young people in America who would and could measure up to the opportunity if the Church will consecrate them, and the dollars for their support, and send them to Japan.

FROM A LETTER TO THE HOMELAND

By ANASTATIA C. KRIDER

We bid the old year goodbye with grateful hearts that in its days we saw our Community Church plant (in the heart of the Nagasaki Shipbuilding Yards) completed, and many wearisome building details laid aside. We dedicated it, as most of you know, last April with fitting memorial services for the two lovely Scott children in whose memory it was built.

During the fall of last year, the Nation was in the midst of the Enthronement activities. No doubt you have all read more or less about them. On the first day of the various events, Chinzei Gakuin, our Boys' School here, united with all of the other schools in the land for a ceremony in honor of the time. It was planned so that at exactly the same moment, all turned their faces toward Kyoto, where the Emperor and his train were, and made a prolonged low bow. Then at a given signal, all joined in a nation-wide "Banzai" ("For ten-thousand ages") for His Majesty, the Emperor. It was quite thrilling to us to feel that the whole nation moved as one man in their great and deep patriotism. At Christmas time we went to Kyoto and were privileged to see the Enthronement Halls. Most of them are temporary and will be torn down in March. The Banquet Hall was quite European with its heavy red hangings, brilliant chandeliers, and thick red carpeting. Directly in the center, back against a black Japanese screen, were the unique red lacquer chairs of the Emperor and Empress, flanked on each side by other beautiful screens of bright blue color. Directly in front of their chairs was a sort of amphi theatre filled with low benches and a stage upon which old court dances were performed. The most interesting of the Halls was the one where the Daijo-sai ("Great Thanksgiving Festival") was held. There the Emperor remained all night alone making offerings and communing with the Spirit of his Ancestors. The Empress waited outside the shrine for him. It must have been a great spiritual experience for them both.

We proceeded from Kyoto to Tokyo for our first Mission Council session with our new Bishop, James C. Baker. The way he is grasping the Japanese situation is most gratifying to us all. He has already caught the spirit of cooperation with the Japanese and will always be eager to move forward in things for their good. Mrs. Baker is a very charming and capable woman. She presided at some of the W.F.M.S. conference meetings with great poise and understanding. To accommodate themselves to a new climate, new people, and new customs is a big task, and they must have been weary many times. Yet they did not once thrust their struggle upon us. We already love them. We had no cut in appropriations for our work in 1929, and it was a matter of much thanksgiving in view of the impending deficit last September and October. We came back home after the meeting rested and inspired for our work during the coming year.

We face the New Year with high courage, hoping to set in order the house which we have built and thus better serve the community. Each month brings its activities. This month religious class instruction here at our house for the Chinzei boys, for whom Walter is responsible; daily training

for some of them in English for a contest later in the month; a monthly dinner for our pastor's family and the workers here at our house; a Kindergarten Mothers' cooking class; a Kindergarten Parents' farewell at the close of the third term (the school year closes in March in Japan); Commencement exercises at the schools and Kindergarten; and so it goes. Our activities are so varied that we sometimes feel that we do not accomplish much. But perhaps a view of the whole work makes a presentable program.

The Buddhists Lend a Hand

Every fall the Akunoura Kindergarten Mothers hold a bazaar, the proceeds of which pay for the piano, kindergarten supplies, etc. This last fall we were much troubled because the old hospital which the Mitsubishi Company had so kindly loaned us in previous years, was full of sailors and was therefore not available. In our plant we had not yet acquired the great pans and vats needed for feeding the seven or eight hundred people who come for meals. At last one little mother had an idea. She said her husband belonged to the Young Men's Buddhist Association, and she was sure they would lend their equipment for that day. So, as it was offered in faith, we accepted it in faith, and cooked the food in Buddhist vats for a Christian kindergarten. As a steady stream of people came and went that day and until late at night, I felt like saying more than once, in the words of Tiny Tim, "God bless us every one!"

Through Need to God

She came to work for us and said she was a Christian. But I was not so much impressed by her religion because she was very anxious to work with foreigners and I was afraid she might be a "rice Christian." Days passed into months, but she always displayed a quiet strength even under the most trying circumstances. Then one day I asked her how she came to know God, and she told me this story:—

She had been in a Japanese hospital ill with kakke (Japanese beriberi) when the Great Earthquake of 1923 came. She could not walk, so when the building collapsed she crawled out "like a cat," as she said. Her need was so great that she said she thought there must be a god to help her and she prayed for the first time by herself to that God for strength. Her life was saved and as soon as she was able she went to some missionaries to find out about their Christ. She said, "It has been very easy for me to believe." We never doubt her sincerity, she lives it daily for she came by her faith through great suffering.

BUILDING FOR CHRIST IN NAGASAKI

By GLEN W. BRUNER

The senior boys of the Bible Class have come for their last meeting. For one year they have come faithfully every Sunday morning. During that year we have studied the Gospel according to St. Mark, and how great our spiritual growth together has been! First a hymn or two, then a study period, and

then prayer; in one year's time even an "outsider" grows to know and love each member of the group. They graduate March 1, and go, some into business, some as company employees, some as school teachers, and some on to higher schools.

This group makes up the inner circle of my work in Chinzei Gakuin, our Methodist School for boys, (High School grade) at Nagasaki, Japan. Yet Edith and I, or rather Edith or I, have direct classroom contact with many more of Chinzei's boys. The Reverend Mr. Kawasaki, our beloved President, so firmly believes in the value of classroom contact with Christian teachers to Japanese young manhood, that at his request I have accepted the invitation of the Principal of the Omura Middle School (Omura is 30 miles from Nagasaki), and go to that school to teach one day each week. Here I meet 632 other boys, who, through the giving of the members of two Colorado Churches, thus have an opportunity to glimpse the Man of Galilee. It is my prayer that somehow God will open the hearts and minds of the members of the Omura community that Christ may enter in. For, due to the terrible anti-Christian (Roman Catholic) persecutions and executions under Sumiyori Omura (early 17th century), the people are still opposed to the "Jesus Religion." And yet about thirty years ago a baby boy was born in the village of Omura. That boy entered Chinzei and was introduced to Christ. After graduation he went to America and entered Ohio Wesleyan. Working his way thru college and seminary, he graduated from Garrett Biblical Institute last August and was elected to be Director of Religious Education in Chinzei at the last meeting of the Executive Committee of the school. His name is Taneo Chiba, and we are happy to have received his cabled acceptance.

Five years ago Chinzei Gakuin's main building was completely destroyed by fire. Since that time we have carried on in "barracks." Now thanks to the generous giving of a few individuals, we are constructing a new reinforced concrete building on our new site in a growing residential section of the city. Seven-tenths of the money needed for this building is in hand. \$30,000 is yet needed to complete it. Who will help?

With teaching in Chinzei's barracks, with building operations going on at the new site two miles away across a crowded city (I, being chairman of the building committee), with teaching at Omura, to say nothing of the innumerable meetings, conferences, etc., I find my time well taken up. I rejoice in excellent health, in an abundance of worth-while work to do, and in God-given strength with which to do it. Rejoice with me that during 1928 seventy-five young men were baptized into the Faith, and that God has blessed us richly with gifts both material and spiritual. Pray with me that we may be worthy of the charge He has given us. Give with us, as we give, of yourselves, that His Kingdom may truly come in the hearts and lives of these hundreds of students who stream in and out of the school in which we are privileged to work.



Rev. and Mrs. Glen Willard Bruner, Chinzei
Boys' School, Nagasaki.



Baptismal Group of the Senior Class of 1928, Chinzei Gakuin Nagasaki.

A BOX OF DOLLS

By EDITH W. BRUNER

A box of dolls comes from a Sunday School Class in Fort Morgan, Colo., another from Salida, Colo. If each doll could speak, what a story of joy it would tell.

Mrs. Toshi Sasamori (the widow of the first Japanese president of Chinzei Gakuin) came to me just before Xmas, and asked if I would be willing to have a Christmas party for my cooking class, as most of the women had never been to one. I gladly consented, and about fifteen mothers and their children came. I told them the story of "The Other Wise Man," and how eagerly they listened! We gave each child a doll and how happy each one was to get a doll from someone in America. The very best part of the story is, that after our Xmas party, one of these mothers came to Mrs. Sasamori, and said she wanted to become a Christian.

A woman may not be interested in a Bible class or an English class, but she is usually interested in a cooking class. My cooking classes are always a great joy to me, because they are a means of my getting to know the Japanese women who come. The results are two-fold; the women learn something about cooking foreign food, and they are introduced to Christ through our devotional meeting which precedes the cooking class.

Teach boys English! I never thought I could do it. But to help out in an emergency I consented to teach four hours in Chinzei, and I am still doing it. Work with women and girls has always been my specialty, but I find boys are rather fine, too.

I have always envied a missionary who could tell a sob story, because I never had one to tell. I need to envy that missionary no more. Teaching is a joy, but how would you like to teach in unheated school rooms with the temperature down to freezing? I come home from school after teaching two hours and get warm, but the boys sit in those cold rooms all day. I am offered the consolation that the boys get used to the cold, as their homes are so poorly heated. However, I am not consoled very much, as shaking bodies, blue hands, and breath that can be seen in the room, do not convince me that the boys are not cold. Why do so many of the young men and women of Japan die of tuberculosis? Certainly sitting in cold rooms day after day can be counted as one of the contributing causes.

Kwassui Jo Gakko, our Methodist Girls School in Nagasaki, has heat in its new building. Not much, but enough to take the chill off of the rooms. Just the other day the Principal of that school told me that there is far less sickness from colds since they have moved into their new quarters. The girls are comfortable, and they do better school work, as the energy that was consumed in trying to keep warm can now be used for study.

While home on furlough, the Primary Department of the Methodist Sunday School of Fort Morgan, Colo., gave me a cook-stove to bring back to Japan. If only I could really tell you what an asset that stove is to my cooking class work, every person, young or old, who with their gifts made the new stove a

reality instead of a fond dream, would feel amply repaid.

We are building a new school for Chinzei Gakuin on her new site. \$10,000, is needed to provide a heating plant. Since a Primary Department made it possible for me to have a new cook-stove, how about all those who are interested in warm rooms for 500 boys, making it possible for us to have a furnace in the new school which is now in the process of being built?

THE FOREIGN MISSIONARY AT HOME

By D. S. SPENCER

290 Chautauqua Drive, Pasadena, Calif.

Not every missionary, on his 75th birthday, gets a "unanimous" request for a 1500 word article on so large a subject, to be posted around the world

in 28 days. But "T.T." asks it, and the effort shall be made. Into this hasty story we are asked to include the "former workers in Japan" now in the States. "Gomen kudasai mase"; for some of them are too far distant to allow conference on the matter; and 1500 words will not tell all we know, and "No statistical tables," please. No, Sir!! (J.S.) But the Atkinsons (I'm economizing words) are reported comfortably located in Seattle. (If only they'd visit us!) The Misses Bender and Lewis each holds an important position in N.Y., as we can assure you, and the latter gladdened hearts in Calif. by calling recently. Chancellor Bertels keeps a very quiet way at the University of the Pacific, Stockton; while Bro. Blackledge, suffering most severely with arthritis, is at the Old People's Home at West Kingsley, Los Angeles. F.H. & Mrs. Blair rank high in Goodwill Industries in this State. The Bulls report in a satisfactory manner from their pastorate over the Community Church at Millis, Mass. Mrs. Cleveland sends sparkling letters from her Los Angeles home, and Miss Cody does the



Dr. and Mrs. D. S. Spencer,
long of Japan, now of
Pasadena, Calif.

same from her winter retreat in Florida. Florence Davison is faithful to some mighty fine children in Los Angeles, and "Bettie" is proud to live with her fine new husband quite near us in this city. He is in banking business. Miss Dorsey has entered the joys of married life. Brave Marion Draper was for some time up in Albany, N.Y., and making friends for Japan all about her, as vouched for by the lady with whom she lived, and who has called at our cottage. Pasadena has for the time lost Miss Griffiths to San Diego, but if

wishes from many Pasadena saints take wings, she'll return to us soon. Miss Hampton writes a lovely letter from her quiet corner at Berkeley. Miss Haberman is in India and useful. Mrs. Harris was in our home as I began to write, en route to San Francisco, and she gave our prayer circle an excellent account of two incidents in her life in Japan. No, Carrie Heaton is not so far away as heaven, but on the road leading there, now called Culver City, Calif. Dr. and Mrs. Huett reside on this compound, and call often. Mrs. Johnson cannot write much, but remains ever helpful. Elizabeth M. Lee would dance for joy to see Japan again, but physicians still say "No." Meeting Mrs. Flora S. Long adds to one's information and to enlarged appreciation of the saints. The Luthy report reveals happiness, but no time to write; also that of the Gealys, and of Twila Lytton, now Mrs. Cavert. If Frances MacIntire could get medical permission, you'd see her soon in Japan. We failed to see Miss Priest as planned, but had word yesterday that she still continues with us. Harry Reed is a very successful banker, has a wonderfully fine family, and fine prospects. You may some day see a daughter in Japan. Mrs. Dora Schoonmaker Soper does not often fare forth any more, but sends messages full of victorious faith. Mrs. Lola Schwartz sends today a letter 100% good, full of ideas. Bro. Geo. Shepherd's two sons and a daughter are just completing college courses at Syracuse and Hamilton, and he still preaches the glorious Gospel. Miss Singer reports being engaged in teaching, in Philadelphia. Dr. Soper and matchless Maud occasionally bring sunshine into our cottage, and make all about them glad for the missionary. Maud is in charge of Miss M. A. Spencer's stay at the Glendale Sanitarium; while Miss Spencer reveals marvelous vitality, and tho utterly helpless, remains cheerful and resigned. The Africans of Baltimore rejoice greatly that Dr. J. O. Spencer has succeeded in raising the necessary \$200,000 with which to add one more needed building for their training. No one regrets more than does Miss Slate that she cannot return to Japan until others can assume the care of her loved mother. Good word comes from the Shaws in New England. Mrs. Esther Thurston Slosser delights to be with her husband residing in the city where the Welches also are; Dr. Slosser having a chair in the Presb. Theol. College in Pittsburgh. Fine reports from Miss Watson were handed us by her sister, at the Executive. If you do not see Miss Weiss soon in Japan, please do not blame *this* man. Our visit to the Wests was a delight. They have a neat home and village Church. Will they return to Japan? Harvey Wheeler is well satisfied with his position in the Security Savings and Loan Association, Eugene, Oregon.

The Pasadena Spencers are asked to "weave in your own experiences," that is, into this vast subject. Glad to tell you, we are very happy indeed. This day brings to us unusual joys. For some reason a lot of friends, located on every side of the world, seem to have conspired to send us words of loving greeting. Those about us all join in, and the days are full of pleasure, and the nights of fairly satisfying sleep.

We gather oranges, lemons, grapefruit, avocado from the trees growing on our own little plot, and so have fresh fruit all the time. Meats we do not agree to eat; but good milk, fresh vegetables, fresh eggs from the Robin-

croft, excellent bread from the bakers, cakes, pies, groceries all come to us in exchange for reasonable sums, and are easy to get. And most of all, we have climate. While East of us there is suffering from cold, from terrible storms, from disease and fires, we seldom have frost at all, see very little snow on Old Baldy, and while the sunshine is abundant, sometimes in mid-day being very hot, we always have nights that require blankets for covering, and sudden changes almost never come. Around our cottage we have laid down a lawn, and now have exercise enough in pulling out the noxious weeds. We have roses, and all sorts of flowers practically all the time. In the park of which we are a part, grows every sort of tropical, and semi-tropical tree, and even firs from the freezing north. If we are able to travel, the electric, the steam and the auto traffic is all one could wish. Mount Wilson with its nightly revelations of the heavens looks down upon us, and Mount Lowe, still nearer, tempts us to ascend, tho that is not yet permitted. For occupation indoors, the framing of the History and the care of the home give us all we find time to do, except when we occasionally feel able to respond to the many calls for information concerning Japan. I have spoken each Sunday morning at the Washington St. M. E. Church, three blocks from us, and am engaged for something like another month. They tell me that they have had nothing in that Church from Japan for years. Our membership is with the First Church, Dr. Merle N. Smith, pastor, with two assistants, and a Deaconess. That Church supports practically six foreign missionaries, men and women, and two home missionaries; but many of the Churches have had practically no direct study of foreign missions since the Centenary. I estimate that there never has been a year since our joining the work in Japan when the foreign missionary could help the Church at home more than now, if he is able to do the work. I know of missionaries of other churches who are highly paid to stay at home and help to educate the membership and so keep up the flow of aid into the treasury. Methodism is coming back; but real information is now in great demand. It seems to me that anyone who has a message is very gladly heard. The Home Board has its object-lessons to offer; the Foreign Board depends upon spasmodic efforts far too much. The action of the Gen. Conf. which put barriers on the Foreign Board did us a wrong; but for a change the Church will have to wait till the next Gen. Conf. Many pastors, however, now see the case as they had not done before, and favor the foreign missionary.

ADDITIONAL NOTES

By A. D. B.

"Peggy" Coe is in Chicago holding down a business position and welcoming everybody from Japan who comes near that windy city. Marion Draper is stopping with D.S. Spencers for a time on her way out to Japan again to join that wonderful missionary family in Yokohama, the Drapers.

The Luthys have had a good year in Boston and sail back to Japan this summer. So do the Shacklocks after fine work in the Student Volunteer Movement which they are more than happy to give up for the sake of coming back to Japan.

George Shepherd is the saint of Northern New York Conference and at the same time one of the District Superintendents and with one son already in the ministry.

Frank Herron Smith is busy with the 125,000 American-born Japanese on the Coast and their ancestors—but two of his daughters are under appointment to come out to Japan next year under the W.F.M.S. The Ihdes have just been moved to a church in Passaic in Newark Conference.

The Gealys come back in September after a year of truly brilliant work in Union by Fred, where he carried off all the high honors in winning the degree of S. T. M. and then went up to Boston and carried off a Ph. D.

Bishop and Mrs. Welch are in Pittsburgh—that is—they are there when they are not somewhere else—carrying on the multitudinous duties piled upon the shoulders of the Bishop by the General Conference and the Church. The question is, whatever did our Church do in the United States while we had Bishop and Mrs. Welch out here with us? They are home-sick for the Orient and we out here are home-sick without them. But we have two great Friends at home anyhow.

IN MEMORIAM

By A. D. B.

“Part of the host hath crossed the flood,
And part are crossing now.”

Of the ten missionaries who came to Japan in 1873 to start our Methodist Episcopal missionary work—the Maclays, the Davisons, the Sopers, the Harries, the Corrells—only two are still with us—Dr. Soper and Mrs. Correll.

Dr. and Mrs. Maclay were the first to go, they being older than the others, having been missionaries in China before coming to Japan. Then Mrs. Harris went away after a summer with her husband in old No. 1 at Aoyama. Then next Mrs. Davison while coming again on a boat into Nagasaki harbor where she had come as a bride so many years before. Then Bishop Harris went away to glory from the home his Japanese friends had built for him after his retirement at Aoyama. Then Dr. Correll at sea while on his way back to Japan for his last term.

During the interval between our last two Mission Council meetings two more of these our Founders have gone from us—and they brother and sister—Mrs. Soper and Dr. Davison.

When young Davison and young Soper after graduation from Drew were under appointment to Japan, John found his Lizzie, but Julius had not yet found a Beloved. And so John said to Julius that if he would come up to

his part of New Jersey with him, he would introduce him to a charming girl in a neighboring village, who, John said, would make a fine missionary's wife. So Julius went up to the old Davison home and stopped there for the night. The next day, so the legend runs, he absolutely refused to go further on to the neighboring village, for he had found the girl he wanted right there in the Davison home.

So it was that two from the Davison family, and not one—came to Japan in our first missionary group. And in all the annals of our Mission or any other Mission in Japan you will not find any more shining missionaries than were these two—John and Frances. And they both had the quality of endless youth.

Through all her latter years Mrs. Soper was a great sufferer and became entirely deaf. But such was her charm that people were attracted to her and liked to hang about her as though she were a girl. In the summer of 1927 she escaped from all her long, long suffering into Paradise.

No invalidism or other affliction of the flesh quenched the endless vitality of Dr. Davison right up to the very moment he left this life on earth.

The year before he passed away he took one of our missionaries who was passing through San Francisco up to the beautiful cemetery which looks out from the mountain side over the whole magnificent Bay. It is here that Dr. H. B. Johnson lies buried. And Dr. Davison said that he supposed that he too would be buried there. It was a very beautiful place in which to be buried. But he knew that he would be lonely buried there. He wished he could be buried by the side of Lizzie back in old Nagasaki. And he wistfully asked whether one of us going back to Japan would not be willing to carry his ashes back to Nagasaki. It fell to the lot of the missionary with whom he had this talk to carry back to Japan the following year the precious ashes of this Founder of our Mission. After a funeral service which was a perfect outburst of affectionate remembrance, his ashes were laid in the grave of his Beloved to whom he had been true till death.

In between the last two sessions of our Mission Council another of the early members of our Mission passed away, leaving behind him a very beautiful memory of tenderness and kindness and brotherliness and of great missionary service—Dr. Milton S. Vail.

Our hearts are tender and our eyes are dim as we think about the going away of these Founders of our Mission. But our throats are choked and our eyes blinded with tears when we think of the other two who left us since our last Mission Council Meeting. For these other two were not two of the Founders with their long shining lives of missionary service stretching back behind them. These other two were our Children.

The peculiar glory of Protestant missionary work is our missionary homes. In our own Mission we have had and still have many very beautiful homes and beautiful families. And two of the most beautiful of all our Mission Children have been taken away from earth in one year's time and from the same Mission family.

These were Paul Heckelman in the flush of his young manhood at the beginning of his college life and his sister Miriam Heckelman Britt in all the

beauty of her young wife-hood and mother-hood.

We have little reason to think of the Heavenly World as a sort of Old Folks' Home. If we should suddenly chance upon it and look about us—we would think it looked like a Kindergarten or a Boy Scouts' Camp or some wonderful kind of Young Folks' Society. There are so many, many little children and so many young folks there. No wonder the Old Testament prophet described it as a place where "the children were playing in the streets." The Rest which the aged and the weary will attain when they get into the Heavenly World will probably be to have their youth renewed so that they may enjoy the company of Young Folks again. And we can never forget that the Lord Himself of that Land is the Young Prince of Glory.

These are the Names which appear this year in our In Memoriam. But there are others, there are constantly others, whom we mourn but whose Names never appear in our In Memoriam lists.

We go about our daily duties, and a message comes from across the Sea to some one of the Mission, and that one knows that some loved one he left behind him in the homeland is no longer there in the homeland—but is farther away across another Sea in the other Homeland. There is nothing he can do. And usually no one else in the Mission knows the loved one who is gone. And all that he can do is to cover his heart over and silently carry his sorrow. But the dear joy of the thought of going home next furlough time is all a changed thing now.

And so at the end of our In Memoriam we would remember together all those many loved ones whom we have been mourning silently in our separate hearts.

OUR REPRESENTATIVES AT HOME.

Dr. John R. Edwards,
 Dr. Ralph E. Diffendorfer,
 General Secretaries of the Board of Foreign Missions
 Rev. Frank T. Cartwright,
 Assistant Secretary in charge of Japan—150 Fifth Avenue, New
 York City
 Bishop and Mrs. Herbert Welch,
 524 Penn. Ave., Pittsburgh, Penn.

METHODIST EPISCOPAL MISSIONARIES IN JAPAN.

I.

MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS.

(The Following are the Members of the Japan Mission Council with
 Date of Arrival and Present Address.)

Bishop James C. Baker	Sept. 21, 1928	Seoul
Mrs. Baker	"	"
Rev. Charles Bishop (Retired)	Sept. 13, 1879	Tokyo
Mrs. Bishop	May 25, 1880	"
Dr. G. F. Draper	March 20, 1880	Yokohama
Mrs. Draper	"	"
Rev. R. P. Alexander	July 21, 1893	On Furlough
Mrs. Alexander	Dec. 29, 1896	"
Dr. A. D. Berry	Sept. 3, 1902	Tokyo
Dr. F. N. Scott	Dec. 14, 1903	"
Mrs. Scott	"	"
Dr. E. T. Iglehart	Oct. 7, 1904	On Furlough (from July, 1929)
Mrs. Iglehart	Sept. 1907	"
Dr. F. W. Heckelman	Jan. 16, 1906	Tokyo
Mrs. Heckelman	"	"
Rev. C. W. Iglehart	May 22, 1909	Hirosaki
Mrs. Iglehart	Apr. 6, 1911	"
Dr. J. V. Martin	Sept. 7, 1900	Tokyo
Mrs. Martin	Aug. 25, 1914	"
Rev. R. S. Spencer	March 29, 1917	Fukuoka
Mrs. Spencer	"	"
Rev. R. F. Shacklock	Oct. 5, 1920	Tokyo
Mrs. Shacklock	1923	"
Rev. G. W. Bruner	Oct. 15, 1920	Nagasaki
Mrs. Bruner	"	"
Rev. W. W. Krider	Sept. 21, 1920	Nagasaki
Mrs. Krider	"	"

Rev. S. R. Luthy	May 4, 1923	Sendai
Mrs. Luthy	"	"
Dr. F. D. Gealy	Sept. 7, 1923	Tokyo
Mrs. Gealy	"	"
Rev. T. T. Brumbaugh	Sept. 30, 1924	Sapporo (On Furlough from July, 1929)
Mrs. Brumbaugh	"	"
Rev. E. W. Thompson	Aug. 16, 1926	Hirosaki
Mrs. Thompson	1924	"

Contract Teachers.

Miss M. B. Moon	Sept. 1913	Tokyo
Mr. Ronald Anderson	" 1929	"

Reserve List. At Home.

Rev. E. R. Bull	Oct. 21, 1911
Mrs. Bull	"
Rev. R. E. West	Sept. 4, 1922
Mrs. West	"
Rev. M. R. Shaw	Nov. 2, 1922
Mrs. Shaw	"

(All Missionaries in Tokyo may be addressed at Aoyama Gakuin, Tokyo.

All Missionaries in America, in care Board of Foreign Missions, 150 Fifth Avenue, New York City.)

II.

MISSIONARIES OF THE WOMEN'S FOREIGN MISSIONARY SOCIETY.

(The Report of the Work of the W.F.M.S. Missionaries is given in a separate Year-Book. Their Names and Addresses are given here in order to make the List of the Methodist Episcopal Missionaries in Japan complete).

Miss Mariana Young	Sept. 26, 1897	Nagasaki
" N. Margaret Daniel	July 4, 1897	Tokyo
" Elizabeth Alexander	May 3, 1903	On furlough
" Mabel Lee	Oct. 17, 1903	Sendai
" Alice Finlay	Oct. 1905	Kagoshima
" Alberta B. Sprowles	Sept. 17, 1906	Tokyo
" Adella M. Ashbaugh	Oct. 1908	Nagasaki
" K. Grace Wythe	Nov. 6, 1909	On furlough
" Bertha Starkey	Nov. 6, 1910	Seoul
" Anna Laura White	Dec. 2, 1911	Nagasaki
" Myrtle Z. Pider	Dec. 2, 1911	Tokyo
" Mary H. Chappell	Feb. 10, 1912	Tokyo
" Winifred F. Draper	July 26, 1912	Yokohama
" Carolyn Teague	Dec. 1912	Fukuoka

Miss Marion R. Draper	Dec. 1912	Yokohama
„ Erma Taylor	Dec. 7, 1913	Sapporo
„ Dora Wagner	Dec. 7, 1913	Tokyo
„ Lois K. Curtice	Sept. 22, 1914	Hirosaki
„ Alice Cheney	July 5, 1915	Hakodate
„ Laura Chase	Sept. 12, 1915	Tokyo
„ Caroline S. Peckham	Dec. 1914	Fukuoka
„ Helen Couch	Sept. 18, 1916	Nagasaki
„ Azalia E. Peet	Sept. 18, 1916	On furlough
„ Pauline Place	Sept. 18, 1916	„ „
„ Harriet Howey	Nov. 1916	„ „
„ Bernice Bassett	Sept. 15, 1919	Sapporo
„ Olive Hagen	Sept. 15, 1919	Nagasaki
„ Barbara Bailey	Dec. 10, 1919	Tokyo
„ Vera J. Fehr	Jan. 1, 1920	Nagasaki
„ Mary Belle Oldridge	Jan. 1, 1920	Nagasaki
„ Midred Anne Paine	Sept. 5, 1920	Tokyo
„ Helen Albrecht	Aug. 20, 1921	Fukuoka
„ Lois Davis	Jan. 17, 1924	On furlough
„ Olive Curry	Dec. 1925	„ „
„ Margaret Burmeister	Nov. 10, 1926	Kumamoto
„ Mary Howey	Aug. 22, 1927	Tokyo
„ Gertrude Byler	Nov. 29, 1927	Hirosaki
„ Mary D. Collins	Nov. 23, 1928	Hakodate
„ Ella M. Gerrish	Nov. 23, 1923	Kumamoto

Reserve List. At Home.

Miss Leonora M. Seeds	Dec. 25, 1890
„ M. Helen Russell	Aug. 27, 1895
„ Anna Blanche Slate	Nov. 7, 1902
„ Edna May Lee	Dec. 7, 1913
„ Elizabeth M. Lee	Jan. 1915
„ Frances MacIntire	Nov. 1916
„ Blanche Gard	Nov. 30, 1920
„ Abby Sturtevant	Sept. 22, 1921
„ Louise Perry	Sept. 18, 1922

ONE WORD MORE

You have found in the pages of this book few direct appeals for aid. But every missionary carries on his heart the burden of some great need. He that hath eyes to see, let him see. He that hath ears to hear, let him hear. He that hath gifts to send, let him send.

The preparation and publication of this book has been a venture of faith. We wanted you all to know more about our work in Japan and so we decided to prepare this book and send it to you. Please consider it a personal message. If you have found it worth while, and if you would like to hear from us in this way every year, won't you please tell us so? If you want a book next year, and have any suggestions to offer about how to make it better than this year's book, please send us your ideas. Write to the Chairman of the Publicity Committee of the Japan Mission Council, Esther L. Martin (Mrs. J. V. Martin) 3 Aoyama Gakuin, Tokyo, or to the Secretary of the Publicity Committee, T. T. Brumbaugh, 99 Claremont Ave., New York City. We depend upon you. Your commendation and your criticism are invaluable to us.

E. L. M.

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